

MYSTERIES

AND

REVELATIONS.

OR,

The Explication and
Application of severall
Extra-essentiall and bor-
rowed Names, Allusions,
and Metaphors in the
Scripture.

The second Edition.

BY

RALPH VENNING.

MARKE 4. II.

*Unto you it is given to know the Myserie
of the Kingdome of God; but unto them
which are without, all things are done in
Parables.*

LONDON,

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Fountain in Pauls Church-yard. 1649.

MYSTERY

REVELATIONS

OF

The Explication and

Application of several

extra-ordinary and

newly discovered

and mysterious in the

Scriptures

BY

RALPH VENNING.

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of the Kingdom of God; but without
which are without. All things are done in
Parables.

LONDON

Printed for J. & W. T. in the Strand
in the Strand and 1799.



To the Reverend my much

Honoured Friend,

Mr. GEORGE HUGHES,

Preacher of the Word of

God in Plymouth.

Reverend Sir,

IF Alexander were so much engaged to Aristotle, as that it became a question, whether he ought not more to him then to his father Philip; and that onely because he learnt him some naturall Philosophy: how much more am I obliged to you, whose Ministry God did principally use to teach me the knowledge of self and Christ, nature and grace. Beside the addition of many other (not Common) favours and pledges of your heart love towards me, which still stand before me as Memoriall-Pillars ingraven with this Motto, Acknowledge with thankfullness. I cannot forbear to mention,

THE EPISTLE

howe oafter your long and sore tra-
 Gal. 4. 19. vell in birth till Christ was for-
 med in me, your soule revived to
 Iohn 16. 21. see that a Man-child (and if I
 mistake not) your first-borne in that
 * Devon. * Countrey) - was delivered from
 Abire. the belly of Hell into the lappe
 and bosome of Jesus Christ. And
 as your pain was great till I was
 brought in to the faith, so your care
 was not little when I was brought
 in, to bring me up in the faith, b -
 1 Thess. 2. 7, ing gentle to me as a nurse which
 11, 12. cherisheth her children : yea and
 I can beare you witnesse, how you
 exhorted, comforted, and char-
 ged me that I would walke wor-
 thy of God who had called me
 to his Kingdome and Glory. I
 thinke I may truly speake it, and it
 will be no Hyperbole, that you
 were so affectionately desirous
 1 Thess. 2. 8 of me for Jesus Christ, that you
 were willing to have imparted
 to me not onely the Gospell,
 but

DEDICATORY.

but your own soule also, because I was deare unto you. *But* 2 Cor. 3. 1.
 need you any Epistle of commendation from me? *No.* Yet
 I am your Epistle to be known and read of all men. *For* though 1 Cor. 4. 15
 I had tenthousand instructors in Christ, yet but one father; for in Christ Jesus you have begotten me through the Gospell. *And I cannot but acknowledge to you, (that which Paul could claim from Philemon as his due)* Phile. 19. I owe you not this onely, but my selfe besides.

Sir, duty (which is nothing else but a Tie to something due) hath drawn this from me. And for an earnest-penny to you, and a witnessse to the World how much I am yours, I have Dedicated this little Book unto you; which that it will be entertained by you, as 'tis intended by me, is not doubted by Sir,

Your own sonne in and according to
 the faith of the Gospell

RALPH VENNING.



To the Reader.

Courteous Reader,



Is said of Scripture, that it is deepe enough for an Elephant to swim in ; and yet shallow enough for a Lambe to wade through ; I have thought it safer to wade then swim : for having seen many an Elephantine wit swallowed up in the depth of Scripture mysteries , I durst not adventure into the bottomlesse Ocean; the unsearchable secrets which lie hid therein ; especially being taught ἡ ἀποστολικὴ καὶ ἡ δοκίμη, καὶ ἡ ἀποστολικὴ καὶ ἡ δοκίμη Its Englished Rom 12. 3. And I confesse that the measure of my faith would not (could not) lanch into the deepe, but contents it selfe to wade in the shallowest places ; which I found so deep that the water had runne over my head

Genes. 1. 2. had not the Spirit of God which moveth on the face of the waters, held me up by the chin. I see there are sundrie things hard to be understood, which I shall admire in the Mystery, till I see them in Revelation. Such as I have I freely give, having

Genes. 1. 2.

Acts 2. 2.

To the Reader.

having freely received : for I thinke that among the Saints, as all things were, so all things (especially the discoveries of God) should be common. Talents must not be napkind up ; Revelations must not be ingrossed ; graces must not be monopolized and locked up in private breasts ; Light must not be hid under a Bushell : for cum grano salis the verse will passe, Mat. 10. 8.
Acts 4. 31.
Mat. 5. 15.

*Scire tuum nihil est, nisi te scire hoc
sciat alter.*

*Let that be,
Thy knowledge's of no use, unlesse
thou show
To other men what thou thy self dost
know.*

I would not therefore eat my morsels alone, but shall willingly keepe open house and make them common to all commers, and shall rejoyce to have all the world, fellow-commoners, to take their part and dip in the same dish with me. That which I have to set on the Table is a dish of names, which though for their outside they looke like dry bones, yet within they are full of marrow and sweetnesse. I have broken some of them up that they might be edible, and do bere present them Iob 31. 17.

To the Reader.

to the world to see and taste if they be not so. I have at this time made choice onely of a few; most of which I have to my utmost illustrated with such Epithites as the Scripture it selfe gives them. Much more might have been spoken to all, both for explication and application, wherein they are parallell; as also concerning their disparities and disproportions, either in exccesse or defect. But this for an Essay may suffice. That I have consulted others both dead and living, and received some assistance from them, I willingly acknowledge; for I would not in the least owne that for mine which is not mine owne. If this be blessed of God to do any service; I shall willingly (as time and strength shall be given me) offer a second part unto thy view.

Thus, courteous Reader, thou hast an account of what I have done, and why; I know not what to adde, but to promise thee my prayers, and to request thee for thine to God for a blessing; that it may bring glory to him, and good to thee, which is all that is aymed at by

Thy friend and servant in and
for Jesus Christ,

RALPH VENNING.

Mysteries



Mysteries and Revelations, concerning God and Christ, or God in Christ.

1. God and Christ, and God in Christ is called a
Father, Isa. 9. 6. Eph. 1. 3.

Father.

The Mystery.

1. **A** Father doth beget children. And hence 'tis that Fathers are called Fountains, because that out of their loines as from a wel-spring, the seed scaturiates and flowes forth. A Father is also called a Root, because from him the children spring up as so many branches.

2. Father's name their name upon their children. This is and was usuall; as appeareth from what Elizabeth her cousins told her when she called her sonnes

The Revelation.

1. **G**od in Christ hath begotten us. God is the Fountaine from whom our being and well-being springs forth. We are his off-spring, the issue of the word of his mouth, God in Christ is the Root which beareth us; in which we stand and grow. We are the begotten of God in Christ.

2. God calls all his children by his Name.

He puts his own name upon them, and Christ names his name upon them also. And hence tis (I suppose) that God

Prov. 23.

2.

Psal. 68.

68

Mat. 2. 10.
to the root
that is, to
Abraham.

Luke 1. 59,
60, 61.

1 Pet. 1. 3.

Acts 17. 31.

Rom. 11. 13

Num. 6. 27

Rev. 2. 12.

Gen. 48. 16 *sonnes name John. So Jacob would have Josephs sons named after his and his fathers name.*

3. *Fathers are very tender-hearted to their children. Hence they have the name of fathers; because of the propensity of their wils, and the propitiousness of their good wils to them. They carry them in their bosomes as nurses. His Father loveth him. A Father pitieth his child; He is full of bowels toward his children: all which are expressions of much affection, and denote the setting of the heart upon children.*

4. *Fathers defend their children from wrong and injury. The Ancients did expresse this fatherly care Hieroglyphically by the fish Glanis, that is very industrious and diligent in hiding her spawn*

God is so jealous for his people, because his Name is upon his people; and he doth it for his Names sake.

3. *God in Christ is very tender-hearted to his children. He sets his eye and his heart upon them. God suckles his children and milkes many a drop of love from his breast unto their mouth. he dandles them upon his knees, embosomes them in his very heart. He loves them, he pities them, his bowels do yerne towards them. He smiles on them, and falls on their necks to kisse them. So kind is their Father.*

4. *God doth protect and defend his children from Satan, Sinne, the World, and wrath to come. He hides them in the hollow of his hand, and covers them with his wings. He is*

Psal 103.

13.

Esay 63. 16

Jer. 29. 20.

Luke 15.

Psal. 57. 1

אב
אבה

Num. 11.

12.

Gen. 44. 20

Psal. 103.

13.

spawne and covering it ; thereby to keepe and preserve the young ones from being made a prey.

5. *Fathers do main-
taine their children, and
finde them meat, drink
and cloathes.* They do
not give them stones
instead of bread, nor
Serpents for fish, but
meat to live on. Nei-
ther do they suffer
them to go naked, but
clothe them as be-
commeth children.

a Sanctuay to them
to defend them from
wrong. He that tou-
cheth them toucheth the
apple of his eye.

5. *God in and by
Christ maintaines his
children.* He leads them
into his banqueting-
house ; sets his sweet
meats before them ;
seeds them with the
Kidneys of Wheat ;
makes them a feast of
fat things, with Wine
on the Lees well re-
fined ; and sauceth all
their meat with love.
He clothes them with
wrought Gold and
Needleworke ; with
the white Linnen of
Christs righteousness,
and embroiders it with
all graces.

Esay 8.14.

Zach. 2. 8

Cant. 2. 4.

Deut. 32.
14.

Esay 25. 6.

Psal. 45,
13, 14.

Esay 1. 4, 5

Mat. 7. 9.

Apoc.

Revel.

Prov. 4. 1.
& 13. 1.

Heb. 12. 6,
7.

6. *Fathers do teach
and instruct their chil-
dren.* And that

1. By admonition.
2. By correction.

Both which are not
onely expedient, but
for the most part ne-
cessary to the tuto-
ring and disciplining
of

6. *All Gods children
are taught of God.*

Both by } admonition
and }
correction.

And indeed the Saints
learne most of their
experimentall know-
ledge under the rod
in the Schoole of cor-
rection.

Rom. 5. 3, 4

4 *Mysteries and Revelations.*

TO
Heb. 4.

of children. And the same word both in *Hebrew* and *Greek*, which signifies to instruct, signifies also to correct. *To instruct by correction and to correct for instruction;*

rection. Admonition teacheth them to believe by what they heare; but correction by what they see and feele. *They are corrected for instruction, and they are instructed by correction.*

2 Cor. 12.
14.

7. *Fathers provide for their children.* They lay up for, and leave to their children estates, portions, and inheritances. *Abraham* gave an inheritance to *Isaac*, and to his children by *Keturah* he gave gifts. *And Caleb* gave to his daughter the South lands, and also upper and neather Springs of water.

7. *God gives his children rich portions.* All things for this life, & that which is to come. *God* gives them all his estate, that is, *Heaven* and *Earth*; and though they be as if they had nothing, yet they possesse all things. *God*, *Christ*, the *Spirit* is their portion; their lines are fallen in a wealthy place, for they are joynt heires with *Christ*.

1 Tim. 6.

Gen. 25 5,
6.

Joh. 13. 19

Psal. 164.
Rom. 8.

The disparity between God and Fathers; or the transcendency of God, and deficiency of Fathers.

Fathers do sometimes (having their hearts hardened, and their bowels straightened by sinne) for-

But God doth never forget his people. He is alwayes a Father that loves, takes care, and provides

y 64.16 forget and neglect their children. Abraham may be ignorant of them, y 49.15 and Isaac may not know them. The mother (and the Father also) may forget the fruit of the wombe, and the seed of the loines, and become cruell as the Ostrich in the wilderness.

2. Otherwhiles Fathers do cackler their children; and spoile them by being fond of them. They spare the rod, and spoyl the child.

3. Fathers (when they instruct their children) can onely speak the word to them, they cannot speak it into them. 'Tis not in their power to mend them by speaking to them; they leave the heart unreformed. They may charge them not to offend, but cannot keepe them from offending; as doth appear by the sons of Eli.

Sam. 2.33
4.25.

vides for them. God Jer. 31.34. lets their sinnes slide out of his memory; He will remember them no more; but as for them, they are ever deere and precious in his eye. God will never be unmindefull of his people, never leave them to the wide world.

2. But God never cacklers his people. God is not fond of them. He knowes how and when to strike them, as well as he doth to stroake them.

3. But God (when he instructs his people) doth not onely deliver truth to them, but speaks them to be and doe, as they ought to be & doe. He writes his heart in their heart, and as he would have them; so he makes them. He changeth the heart by his words speaking. He chargeth them not to offend, & keeps them from offending.

Ezek. 36.
16.

4. Fa-

4. But

4. Fathers cannot provide an equall portion for all their children. They cannot give all to all; they usually give their heire the most, and serve the rest like younger brothers, who must shift for themselves, and live by their wits, by their Swords, &c.

5. Fathers are but for a time; they goe hence, and are seene no more. Fathers are but sons of yesterday, & to morrow return to their mothers womb the grave.

4. But God divides to all alike, he gives all to all. God gives the least member, the youngest child as great a portion as he gives to the head and heire himselfe, for they are all coheires with Christ, and have all the same kingdom, glory, Heaven, and happinesse.

5. But God is a living God, even to eternity. He is Father of eternity, in eternity, and to eternity; he was, is, will be, and cannot but be God.

2. God and Christ, and in Christ, is called a Fountain, Jerem. 2. 13. Zech. 13. 1.

Fountain.

The Mystery.

Gen. 7. 11. 1. A Fountain is the spring and head of waters. 'Tis the wombe in which waters are conceived, and from whence they issue and stream forth,

The Revelation.

1. God is he from whom (as from a Fountaine) flow all our Rivers of joy & consolation. God is the spring, the beginning, the rise, the head

forth. A Fountaine is the rise and beginning of waters.

2. A Fountaine denotes abundance and fulnesse. Oh that mine head were a fountain of tears, that is, full of teares, that I could weepe abundantly. A Fountain hath plenty of waters. 'Tis very unusuall to find Fountains without water.

3. A Fountaine is (not onely capacious but) tenacious also; for the place which contains the vapors is very dense, hard and well compact, least the water should too prodigally diffuse it selfe and so evaporate. A Fountaine retains the water, and lets it go forth onely at some certain passage.

4. A Fountaine (when it

head of all the waters of life.

2. God and Christ hath an abundance; yea all fullnesse of grace, of holinesse and righteousness in him. He hath not onely a few droppes of grace and consolation, but is an Ocean of both; contains a whole Sea of goodness within himselfe; Infinite fulnesse which knowes no heighth nor depth, nor bredth, nor length. His mercies never faile.

3. God doth (not onely containe, but) also retain the waters of life. God holds them in the hollow of his hand; they are bound up in the boundlesse being of God, and cannot go away from God, but onely through one passage, and that is Jesus Christ.

4. God (through Christ

Ephes 3.19.
Col. 1.19.

Lam. 3.24.

מקור

Jerem. 6. 7. * *standing*
water is
dead.

it hath vent given) *casteth forth the waters.* Hence the water is called * *living water* from the motion and bubbling forth. Fountains are so pregnant and big-bellied with waters, that they seem to be in fore travel till they be delivered, and have found a *meatus*, a veine, a passage through which they may scaturite to water the world.

מעי
an eye.

Psal. 104.
30.

5. Fountains do alwaies empty themselves into the lowest places. They love to glide in the valleys of the Earth.

Lam. 3. 4.

6. Fountain water is common to all; and ris to be had freely without paying for it. It was a time of great misery when they paid for their waters. Every man may come to the Fountaine.

7. Fountains yield pure

Christ who is the Fountaine mouth) is alwaies casting abroad his waters; his heart is alway flowing and running forth. His bowels are so full of goodnesse, mercy, and love, that he seemes restlesse till hee be (through Jesus Christ) powring out the waters of life upon his people. He is alwaies diffusing, imparting and giving forth himselfe to his Saints.

5. God filleth the humble, and walketh in the lowest of hearts. Mountainous spirits are resisted, but valley-spirits are watered.

Elsay 57

Lam. 4. 6

6. The water of life (which flowes from the fountaine of Gods breast) is common to all. 'Tis common salvation, to be had without money, or without price. God doth not sell his waters, but gives all freely.

Iude 1.

Elsay 55

7. Gods water is pure, and

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pure and unmixed water. Dulcius ex ipso fonte petuntur aquæ. Fountain water is cleare, fair, and without mud.

and purifying; cleare, and clarifying. There is no mudde among Gods water, 'tis chry- stall and faire indeed; *ἁγιστὸν μὲν ὕδωρ*, farre better then Wine.

Cant. 4. 15. 8. Fountaines are pleasant and delight- full. A Fountain doth much adorne and beautifie a place, and adde very much to its pleasantnesse.

8. At Gods right hand (that is, with Christ) there are pleasures and delights for evermore. Therefore Christ is called a fountaine of *Cant. 4. 15.* gardens.

Am 3. 12. 9. Fountaines do not yeeld fresh water and salt; fresh water and bitter; well and ill- relished water doth not proceed from the same fountaine.

9 There is no salt, tart, or brackish humours among Gods waters; nothing bitter, nothing ill-tasted flowes from God, but every drop is Honey sweet.

Esay 58. 1. 10. Fountaines are seldom dry, their waters faile not. They are alwaies spending, but never spent. They are like the barrell of Meale, and the cruse of Oyle, that did not waste in using. They never give out all, though they be ever giving out.

10. Gods breast is alwaies full, though he give sucke every day. Though his waters flow forth in such a- bundance, yet his Ci- sternes are never empty. Gods water is alway living; that is, flowing. Though we spend upon God, he is not spent by us; he is as full after as he was before. He hath not the less when he gives us all.

Though

Though Fountains hold forth much;
yet they hold not forth all of God;
herein they fall short.

1. **F**ountains are be-
holding to some-
thing without them (ei-
ther Sea or vapors) for
their water. Though
it be there conceived
and formed as in the
wombe, yet the seed
is from without.

2. These Fountains
cannot give life
though they helpe to
maintaine life; nei-
ther can they restore
life to the dead.

3. These Fountains
cannot fill and satiate.

John 4.13. Though a man drink
of them, hee is still
thirsty.

4. These Fountains
may be filled and stopp
up, and so yeeld no
water: as the well
which Abrahams ser-
vants had digged:

Gen. 26.15

1. **B**ut God is be-
holding to none;
he is in himselfe, and of
himselfe. God is inde-
pendent upon any
(being superinten-
dent over all his)
creatures: God takes
in nothing from with-
out.

2. But God is a foun-
taine of living water,
that is life giving: and
there is nothing bet-
ter to recover a poor
fainting or dying
soule, then Gods Aqua
vite.

3. But Gods water
satisfies the drinker. He
that drinkes there-
of shall never thirst
more.

4. But God will not,
cannot faile of his ful-
nesse or freenesse. Nei-
ther can he be stopp
up by any Philistines
from watering his
people.

John 4.14

III. God

111. God and Christ, and God in Christ is called
Light, John 1.5. John 1.9.

Light.

The Mystery.

1. **L**ight of all the creation was the first creature. All God's words end in workes, and the first word that God spake was, Let there be light, and it was so. That first word made the first being, viz. Light.

2. Light is one of the chiefest ingredients of all beings. The lesse of light there is in any being, the neerer it approacheth to nothing. The more light any being hath, the more excellent, usefull and precious it is. Among stones the most Diaphanous and Lucid are most precious; and 'tis in this that one Star exceeds and excels each other in glory.

3. Light imparts it self,

The Revelation.

1. **G**od is the first and beginning of all beings. The first, not as if God at any time began to be; but because all being succeeds him. They are but second beings, flowing from God the first being.

2. God in Christ is he of whom, by whom, and in whom all things are what they are. The lesse of God, the lesse of being; for, if out of the creature you substract God, the remainder will be nothing. And this is it which makes the Saints the most precious creatures, because they are fullest of Light, that is, God in Christ.

3. God is of a consubstantial

Apoc. Rev: 1.17.

Col 2.16. 17.

Gen. 1.3.

1 Cor. 15.
11.
Disciples
to read in
Luke 12.7.

12 *Mysteries and Revelations.*

*mine bo-
nom est dis-
tium.*
Job 36 30. selfe, Tis of a spread-
ing nature. It doth
not contract and con-
fine it selfe within it
selfe, but is diffused
through the whole
Universe.

4. *Light imparts it
selfe freely.* It is not
brought by attra-
ctives, but comes of
its own free motion.

5. *Light imparts it
selfe suddenly.* 'Tis in
almost an instant, in
unconceivable time
as 'twere *in nictu oculi*
the twinkling of an
eye, dispersed from
one side of Heaven to
another.

6. *Light imparts it
selfe in abundance.* It
doth not stay in the
Prov. 4. 13. *eye-lids* of the mor-
ning, in dawning and
twilight, but arise h
more and more to
perfect day.

7. *Light imparts it
selfe to all.* It fills every
eye.

municative nature. He
gives forth himselfe,
to, and makes all the
creatures participant
of his goodnesse. God
doth not keere in,
but gives forth his
goodnesse.

4. *God gives not by
constraint or of neces-
sity, but willingly.* He is
such a giver as hee
loves a cheerfull gi-
ver; not induced by
any argnment, but
his own will and plea-
sure.

5. *God gives forth
himself in a moment.* He
no sooner saith to
nothing, *Let it be*, but
it becomes something.
Creatures are no lon-
ger in making then
God is in speaking
the word.

6. *God gives forth
his fulnesse to his pen-
ple.* Fulnesse of light
and wisdom of all
grace, till they come
to their *noon tide* of
a perfect stature in
Christ Jesus. *Io. 1. 16.*
Eph. 4. 13.
Io. 1. 9.

7. *Christ enlighteneth
everyman that cometh
into*

Mat. 5. 45. eye. The Sunne shines on the just and unjust. It is not confined to this or that man, but is common to all.

8. *Light imparts its selfe irresistibly.* It makes way for it selfe by dispelling, scattering, and breaking through darknesse.

9. *Light suffers no breach.* It abides whole though the ayre be divided.

10. *Light abides pure though the ayre be corrupted.* Light admits not of corruption; it is not infected, though it looke into all filthinesse; though it touch pitch, tis not defiled; Light hath no communion with the filthinesse of darknesse.

Nihil est
actu visibile 11. *Licht makes all things visible.* It discovers all things to us. We could not see; our eyes would doe us

into the world. All with reason, some with grace. He holds forth his light to every one, and offers it to any poore sinner.

8. *God makes way for himselfe in the hearts of sinners.* He dispels and breakes all the works of darknesse to come into soules.

Though he be resisted he worketh irresistibly.

9 *God can not be broken nor divided,* though all creatures, where-in God is) were shattered to pieces and crumbled into their first atomes of dust.

10 *God is pure,* though the creatures in and with which he is, be infected. Sinne cannot touch God. Though he know it, see it, and order it, yet he is not defiled by it.

11. *God is the light,* Psal. 36. 7. *by which we see light.* God reveales himselfe and his Sonne, and us & our sin to us, which

14 *Mysteries and Revelations.*

us no good but for
the light.

*Sic Philoso-
phatur.*

12. Light brings heat
with it. All Light hath
some degrees of heat
with it, it heats by ra-
rifying and attenua-
ting the matter.

*Psal. 104.
23, &c.
10. 9. 4.*

13. Light helps mo-
tion, the day is a time of
working. With the
light creatures arise
to their severall im-
ployments; and when
light departs, they
(excepting beasts of
prey) retire, and are
still.

Ecc. 1. 7.

Ecc. 6. 10

Job. 3. 4.

14. Light is very com-
fortable. Darknesse and
sadnesse are compa-
nions; so are light and
joy. *Diogenes* the Cy-
nick priz'd the light,
the Sun-shine above
any thing *Alexander*
could give him. Light
is a sweet, a pleasant
thing: and therefore
put for all kinde of
prosperity and hap-
pinesse; and when *Job*
would have the day
of his birth cursed,
saith

we should not know
aright but for the light
of God.

12. God enliveneth as
well as enlightens. He
heats and enflames
hearts. The light of
God rarifies, attenu-
ates, and softens the
hearts of men.

13. The light of God
doth much helpe and fa-
cilitate the creatures.
And none doe worke
for God, but they who
are enlightned by the
light of God.

14. God is our com-
fort. He onely refresh-
eth & rejoyceth poor
dejected and sorrow-
full soules. To be with-
out God, is to be under
a curse, and miserable. *1 Pet. 2. 9,*
10.
To be without God,
and in darknesse, is all
one. To be enlightned
and to be with God, is
our happinesse; & *Paul*
concludes all in this, *Eph. 5. 17,*
18.
That the Saints may
be filled with a spirit
of Revelation, & have
the

saith he, *Let there be no light in it.*

15. *Light is the beauty and ornament of the world.* It is that which makes all things shew so lovely and amiable; the fairest and most lovely objects, if set in the darke, afford no pleasure, no delight nor contentment at all.

16. *Light is homogeneall.* Every twinkling of light is light, 'tis throughout like it self, that is Light.

the eyes of their understanding enlightened.

15. *God in Christ is the beauty and ornament of Heaven and Earth.* For God & the Lamb is the light thereof. Heaven would be but an obscure place if God and Christ were not there. God in Christ is the joy of joyes, the beauty of beauty, the sweet of sweetnesse, the glory of glory. There is no contentment where God is not.

16. *God is all God.* God is God in all, God beyond all, and God without all, and there is nothing in him but God.

Revel. 22.

Quicquid est in Deo est Deus.

Hitherto you have seen wherein God is as light; now you shall see wherein light is not as God.

1. **L**ight is a creature, 'tis a made thing. It may be said of light, it was not.

12. *Light*

1. **B**ut God is Creator. God was not made, but ever was God. It cannot be said he was not.

2. *But*

*Saltem
spirituale.*

2. *Light* (as some and they Philosophers of no small name affirm) is a body; yet of all bodies the neereſt a ſpirit. 'Tis a ſpiritual body.

3. *Light* discovers things obvious to the eye. It cannot enlighten the inward man.

4. This *Light* muſt finde a viſive faculty, or elſe a man cannot take it in. This light doth not give eyes, but objects to the eyes; it doth not make a blind man to ſee.

5. This *Light* hides Heaven from us. It vailes from our eyes the glorious Canopie of Heaven, the beaurie of whole glittering ſtars wherewith Heaven is chameled and beſpangled, cannot be ſeen in the light.

6. This light gives way to darkneſſe. It doth ſometimes lie wrapt up under an Eclipse; this day is some-

2. But God is a Spirit; that is ſuch a being as never eye ſaw, nor Io. 4. 24. eare heard, nor hath it entred into the heart of man to conceive what he is.

3. But God enlightens the hidden man of the heart. Gods light reveals both his ſecrets and ours.

4. But God gives the eye as well as the object to the eye. He makes the blinde to ſee by his light. He gives the Organ as well as the Object, or the medium.

5. But the light of God opens the very Palace, yea the Preſence chamber of Heaven, that is, the boſome of God to us. The light of God darkens onely theſe lower viſibles which are not worth a glance or a caſt of a Saints eye.

6. But (as to God both night & day are alike, ſo) he is alſo light, night and day. He never lies vaild over with

Mysteries and Revelations 17

sometime benighted.

7. This light shall have an end. There is a time for light, and light is but for a time. There will be an eternity of time, that is duration, when this light shall be muffled up in darknesse and never shine againe; this Sunne shall set, & rise no more. This light was in darknesse from eternity, and shall be in darknesse to eternity.

with any shadow.

7. But God shall never have an end. God shall never cease; though he be Omega and the last, yet hee will be everlasting. God will not be at an end, at the end of the world. God ever was, God ever is, and God ever will be. From eternity God was, in eternity God is, and to eternity God will be.

IV. God and Christ, and God in Christ is called a Rocke. 2 Sam. 23. 3. 1 Cor. 10. 4.

Rocke.

The Mysterie.

1. **A** Rocke is a firme and sure foundation. Soft Stones will not beare a superstructure, nor endure the beating of a tempest. Therefore Christ calleth him a wise builder, who builds his house upon a Rocke. Such a house stands it out against stormes, because founded on a Rocke,

The Revelation.

1. **G**od in Christ is a sure & firm foundation. If a man lay the structure of his salvation upon this Corner-stone, all the rage of Hell cannot subvert it, nor beat it down. He that believes on, that is, commits himselfe to this tried Corner-stone, shall never be confounded. God will

1 Cor. 3. 11

1 Pet. 2. 6.

Per Saxum
Lapidis fir-
mitatem
non abant
Antiqui.

Mat. 7. 24.

Luke 6. 47.

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Rocke, a firm place. Soft stones as were they of Carthage, will not, nay cannot stand it out.

2. Rocks yield shade against the beate, and keepe off the scorching of the Sunne from them that lie under them, that they be not Sunburnt. Oh how great mercy is the shadow of a great Rocke in a weary Land !

Esay 31.2.

3. Rockes are places of height and eminency, from whence we take pleasant prospects and see afarre off ; saith Num. 23.9 Balaam, from the top of the Rockes I see him, and from the hills. The Eagle makes her nest on high, she dwelleth in the Rock.

Iob 38.29.

4. Rockes are strong, and thereby places of security. They are Cannon prooffe, and can stand it out against all batteries and prove themselves impregnable.

will make the roaring waves his ludibrium and scorn.

2. The Rocke Christ Jesus can shade a man from the wrath of God. He can keepe a soule from being sin-burnt, or hell-burnt. He can refresh a poor wearied soul with his shadows.

3. Christ our Rock is high and eminent ; taller by the head (as was Saul) then all his brethren. And if a man stand upon his shoulders hee may take a better survey of Heaven then Moses could of Canaan, when hee stood on the top of Pisgab. He sees most of God that stands on Christ to behold him.

Psal. 91.

1 Sam. 9.

Deut. 34.

4. God in Christ is our place of strength and safety. Christ is a Rock that is Diuel-prooffe, world-prooffe, and flesh-prooffe: none can storm nor undermine this Rock.

ble. They that were in
distresse hid them-
selves in Rocks; and
David for security
came into a *Rocke*.

5. *Rocks are very du-
rable, permanent and
lasting.* They doe not
weare away nor grow
weake with age. They
were among the *E-
gyptians Hieroglyphicall*
of perpetuity.

6. *Rocks yeld Ho-
ney*, as God said, out
of the *Rocke* with Ho-
ney would I have sa-
tisfied them; yea God
made them suck Ho-
ney out of the *Rocke*.
Sweet waters.

7. *Precious stones and
Jewels* are but as it
were the *sperme*, the
spawn, or (as some *Phi-
losophers* would have
them) the sweat of
Rocks; all rich mines
of Gold, Silver, Tinne
and Brasse are in and
among the *Rocks*.

Rock. Here a poor soul
may hide it selfe and
be safe; for being in
Christ, he may chal-
lenge law, sinne, death,
and hell to doe their
worst.

5. *God and Christ are
everlasting.* They ne-
ver decay nor waste.
Though God hath
beene so long, and
wrought so much, he
is no elder nor weaker
then he was.

6. *All our Honey-
sweet comforts are from
our Rocke Christ.* The
gracious words which
droppe from Christs
mouth are sweeter
then Honey or the
Honey comb.

7. *In Christ are hid-
den all the precious trea-
sures of grace, wisdom, Col. 3. 2.
and knowledge.* The
graces of the Spirit,
which are the Gold
and Silver, Pearles, and
precious stones of the
Saints, are the immor-
tall seed of Christ, and
the distilling of his
drops of sweat upon
us.

Dent. 3. 15 8. *Rocks yeeld the*
Iob 28. 10. *purest, the sweetest, and*
most pleasant Springs of
water. The clearest
 water is that which
 comes percolated and
 strained through the
 Rocks.

Dent. 32. 9. *Rocks yeeld Oyle.*
Iob 19. 6. The hardest Rocks
 the softest Oyle. The
 Rocks poure out Ri-
 vers of Oyle ; Water
 like Oyle. *Pliny men-*
tions a fountaine in
Cilicia neer the City
Seli, that yeeldeth wa-
ter which serveth in
stead of Oyle.

Judg. 6. 30 10. *Rocks we'e places*
& 13. 19. *of Sacrifice.* They were
 instead of Altars. They
 laid the flesh and the
 unleavened cakes up-
 on the Rocke.

Esay 2. 21. 11. *Rocks have no*
beauty nor comelinesse.
 They are rough and
 craggy things.

12. *Rocks are very*
dangerous to stumple at,
and to fall on ; all that
falls on them is brui-
sed, if not broken to
pieces.

8. *The purest, yea all*
the springs and Rivers
of joy flow from Christ.
 'Tis out of this Rocke
 that the cleare and
 Chrystalline streams of
 living waters bubble
 forth.

9. *Christ our Rocke*
sends forth the Oyle of
the Spirit to annoint
his people, to supple
and soften their hard
hearts. We have recei-
ved an unction from
the holy one.

10. *Christ our Rock is* **Heb. 13. 10**
our Altar upon which **& 9. 14**
 we offer up our duties
 to God, yea he was
 the Altar upon which
 himself was sacrificed.

11. *Christ to the eye* **Esay 53. 2**
of the world had no **3.**
beauty why he should be
beloved.

12 *Christ is a stone of* **Rom. 9. 33**
offence, and stumbling to
many, but he that falls **Luke 20. 17**
on that stone is bro-
ken, and if the stone
fall on him, ground to
powder.

Christ

Christ not a Rock in all things : For,

1. **R**ocks are breath-
lesse, sencelesse,
and motionlesse bodies.

2. *Rocks are of the
coarsest sort of creature:*
They are of a very low
being, the next to no-
thing. They share very
little of the active ele-
ments, *fire and ayre.*
They are but earth
condensd and congeal-
ed into a massie lump.

3. *Rocks (though
they are lasting) are
not everlasting.* They
and time must have
an end together.

4. *Rocks may be pierced
through, and so cease to
be places of refuge; as
tis said of Hanniball
that he made his way
through the Alpes
with Vinegar. Or they
may be scaled.*

5. *Rocks (though they
were Altars) could not
sanctifie the gift; it was
not enough to make
the*

1. **B**ut *Christ, a living,
lively, and active
Spirit.*

2. *But Jesus Christ is
the highest of, and the
highest above all beings.*
He is nothing else but
being, and that not
constituted of any ele-
ment, nor of any ori-
ginall principles but
himselfe.

3. *But God and Christ
everlasting, the Rock of
ages; His strength and
all is alwaies so; He
knows no end.*

4. 'Tis impossible
that any *Aqua fortis*
should pierce thorow
Christ, though it were
the cup of his fathers
wrath. The Prince of
the ayre hath no lad-
ders long enough to
scale Heaven; which is
the top of our Rock.

5. *But our Rock, our
Altar doth sanctifie the
gift: What ever Incense
of prayer or of thank-
giving*

the oblation acceptable that it was offered upon a Rock.

giving is offered upon Christ, the offering is consumed, that is, accepted for the Altars sake.

V. *Jesus Christ is called Manna.*

John 6.48,49.

The Mystery.

1. **M**anna was mysterious & miraculous: therefore the children of Israel asked what it was, for they did much strange at it. It did occasion wonder in them.

Exod. 16.
14,15.

2. Manna was given to them without their labour & industry. They reaped what they never sowed, it was ready prepared to their hand; they received it also without price, it cost them nothing.

*Edm pra-
parans.*

3. Manna came down from Heaven. That is from out of the aire, from on high. He rained downe Manna upon them, & gave them the

Pla. 78.24

The Revelation.

1. **J**esus Christ is a mysterious wonder and a wonderfull mystery. Wonderfull in his being, being ineffable and incomprehensible, wonderfull in his birth, death, and ascension; Wonderfull in the eyes of all.

Esay 54.

2. Christ is ours, not by our merit, but by Gods gift. Christ is given freely; we worke not our selves into Christ, nor Christ into our selves; but he comes and works us into himselfe.

3. Christ came down from Heaven; From the highest region of his Fathers bosome. He was not *filium terre* an earth-borne one; though

Io. 6.19

the Corne of Heaven.
It was from above.

4. *Manna was a very excellent food*; and for its transcendency called Angels food.

10.16.21. 5. *Manna had a very sweet savour*; it tasted like wafers made with Honey; it had a very delicious and pleasing taste; and hence its said to have a taste suitable to every mans palate.

6. *Manna did not onely relish well*, but it also did *nourish well*. It fed them as well as if they had lived on all the dainties in the world.

7. *Manna fell in abundance*; they had enough of it: they were kept at commons indeed, and knew their allowance, but their commons was exceeding good and much.

8. *Manna was given to all*. It was not onely for the Princes of Israel, but for the poor also,

though he were born on earth, he was begotten in Heaven.

4. *Christ is most excellent food*. The best soul-feeding and soul-fattening food in the world.

5. *Christ hath a sweet taste*, sweeter then Honey or the Honey-combe. Never any man tasted Jesus Christ but he cryed out, oh good! oh sweet! none ever tasted him but he did please their palate. Psal. 34 8

6. *Jesus Christ doth afford the best nourishment* that can be; for none feed on him, but they are fat and well liking. He is all nourishment.

7. *Christ is full of all grace*; and he sets it all before his people: He doth not stint them, but they may eat their bellies full, eat abundantly. Cant. 5. 1.

8. *Christ is sent to all*; not to great ones onely, but to great and small, rich and poore, Essay 35. 1.

24. *Mysteries and Revelations.*

also, yea for all Israel.

Exo. 16. 16. 9. *It was given equally to all.* They had all a certaine measure, not one more then another. They did all share alike; they were all fellow-commoners, every man had his part, his *Ouer.*

10. *They gathered it every day.* They could not subsist without it, it was their dayly bread.

11. *Manna fell in the night, secretly and unexpectedly.*

Exo. 16. 31 12. *Manna was white,* it was a pure, cleare, faire, and bright thing.

13. *Manna was of a round figure,* which is the most perfect figure.

14. *Manna was to be broken abroad,* that it might be the more usefull to them.

poore; He doth not exclude any.

9. *All true Israelites have a like share in Christ;* they are all equally satisfied: He that hath much, hath nothing over; he that hath least hath no lacke. The Saints have all the same portion, and every one hath all.

10. *Christ is our every dayes food.* We cannot live without him, nor make a meale but upon Christ.

11. *Christ comes to poore soules secretly,* and when they expect him not.

12. *Christ is white and pure,* without sin; hee was altogether without spot or blemish. 1 Pet. 1. 22

13. *Christ was round,* that is infinite and perfect; no beginning, no end, no angle of guile was found in him.

14. *Christ was broken and broken for our sinner.* He underwent all our sufferings for us,

15. *Manna fell in all places where Israel was.* It was not to be scattered here and there, only at certain places, but where ever they pitcht their campe, there it fell.

16. *Manna was doubled before the Sabbath;* in the latter end of the weeke, they had twice as much as at other times.

17. *Manna came to them very seasonably;* they had starved else, for they had nothing to eat; all their victuals were spent, they had nothing to subsist by.

18. *Manna is good* (say some) to helpe onward a birth, in time of travell. It will ease the paine, and make the deliverance the more speedy.

us, that he might be to the utmost profitable to us.

15. *Jesus Christ is alwaies where his people be.* Where they are there hee sends his *Manna* to feed them. He alwaies falls among the tents of *Jacob* which he loveth. *Esay 43. 2.*

16. *The discoveries of Christ are doubled now in the latter end of the world before our everlasting Sabbath come.*

17. *Christ came in the very nick and opportunity of time:* we had perished in Heil for ever else. He came just when we had need of him; when we had no righteousness left to live on. *Rom 5. 6. καὶ ὅτε ἡμεῖς ἦμεν ὡς νεκροί.*

18 *Christ can ease and speedily deliver a poore soule in, and out of the pangs of the new birth.* He knowes how to *midwife* the babe that there be no miscarriage.

C. *Yee*

Yet Manna holds not forth all of
Christ. For,

1. **T**hey had Man-
na onely in the
Wildernesse. They had
none when they came
into Canaan; they had
it in the way, but not
at journeys end.

2. Manna fell onely on
the week daies; they
could not goe out to
gather it; for there
was none fell on the
Sabbath.

3. It melted away be-
fore the Sunne; it could
not maintaine it selfe
against the batteries of
Sun-beams.

4. They grew weary
Num. 11.6 of it, and loathed it;
they called it a light
meat.

5. Manna fed onely
the body, the outward
man; it was not at all
(but typically) advanta-
geous to the spirit and
inward man.

Io. 6. 49.

6. They who ate that
Manna

1. **B**ut Christ shall be
our Manna in
Heaven also. He shall
not onely be our vi-
ands in the way, but
our meat also in our *In via.*
Countrie, when we *In patria.*
come home.

2. But we have more
Manna fells on our Sab-
bath then all the weeke
long. We have then
two meales a day or
more.

3. But we have Manna
which never yeelds to
any heat. Christ stands
it out against wrath;
hell, and persecution.

4. But the more the
Saints have of Christ,
the more they love
(and long for) him.
They are never weary of
Christ.

5. But Christ is food
for our souls: He nour-
isheth the inward man,
really and truly, he
feeds our spirits.

6. But Jesus Christ
once

Manna died in the Wildernesse; it could not give life to the eaters, nor keep them from hunger above one day.

7. That Manna was but of little strength, for it could not preserve it selfe in continuati- on; it putrified, bred worms, and stanke, if it were kept but a night.

once eaten keeps the soul not onely that it never hunger more, but that it never die. He gives eternall life.

1o 6. 35.
1o. 6. 5o.

7. Christ (even in the grave and night of death) could and still can preserve himselfe from all corruption & putrefaction; he never loseth his strength.

psal. 16. 10.

VI. God is set forth in Scripture by the name of Heaven. Matth. 21. 25.

Luke 15. 21. & 20. 4.

Dan. 4. 26.

Heaven.

The Mystery.

1. **H** Heaven is 'high' and elevated farre above the Earth; therefore called the Throne of God; and Thrones are on high, to which Kings doe ascend by degrees steps, or staires.

2. Heaven (for its matter) is pure and clear,

The Revelation.

1. **G**od is high, above the Heavens. Eph. 4. 10.

High } In glory.
 } In goodnesse.

The height of God knowes no top, as his depth knowes no bot- tome.

2. God is a pure God, altogether cleare and bright,

1 John 3. 2.

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clear, and therefore likened to a molten glasse; and yet they are impure (the Scares, which are the Diamonds of Heaven) in his light.

3. *Heaven is a most glorious place.* 'Tis Gods Palace, yea his Chamber of presence.

4. *Heaven is deckt, adorned, enameled, & embroidered with many a bright, glittering, and Pearly Star.*

5. *Heaven (for its forme) is round and circular.* The Latine name *Cælum*, (which was anciently pronounced *coilum*) is derived from the Greek *κοῖλον* propter σχῆμα σφαίρης; because of its circular figure, which figure holds forth much.

1. *A Circle is an infinite figure, so involved in its selfe as it admits of no beginning or end.*

2. *A Circle is a perfect and capacious figure:*

bright; there is not the least spot of sin or darknesse in him, or with him, or neer him.

3. *God is a most glorious God.* All glory is in him, from him, by him, and to him.

4. *God is full of all most glorious attributes,* as power, wisdom, love, justice, faithfulness, &c.

5. *God hath no matter nor form; and yet may very well be set forth by the form of Heaven, that is, rotundity and circularity; for that which a circle holds forth is in God; as*

1. *God is infinite, so altogether in himself as he knows no terms of beginning or end, but himself in himself.*

2. *God is a most perfect God, containing*

figure : it holds and contains the most of any figure.

3. The Circle of Heaven is equally distant from the point and centre of the earth.

6. Heaven is firme and constant ; it alters not , (or at least not so much) as other beings ; neither doth it weare away so much.

6. 20. 7. Heaven is a place of safety, thieves cannot breake thorow and steale. The Heathen thought that the safest place where their God was kept, and therefore made the Temple their *ararium* or Treasury.

1. 29. 3. 8. The Heavens have a kind of ubiquity; they are everywhere visible ; There is no Region , nor Countrey, nor Nation, where the Heavens are not to be seen. There is no Speech nor Language where their

ning all glory, excellency, light, and perfection within himself.

3. God is no respecter of persons, but is equally neer to all, either Jews or Gentiles who call upon him in faith. Acts 10. 34

6. God is constant and firm in his truth and unchangeableness ; and is the same, and will be, as ever he was.

7. God is our safety, & place of refuge. None can take us out of his hand; if we make God our depository, and lay and lock up our selves in him, we shal be kept safe to salvation. Iohn 10. 29

8. God is here and there, and everywhere. God is not excluded from any place. If I go up to the Heaven, thou art there ; if I make my bed in Hell, behold thou art there : even in the uttermost parts of the Sea. Psal. 139. 8

their voyce is not heard.

9. The motion of heaven is swift and rapid, being revolved in twenty four hours.

10. Heaven is a place that endureth for ever; for 'tis there where our house eternall is. Their perishing is expressed by changing; and as, for the burning of them, whether it will be any more then purging of them, and reach to an annihilation of their substance, is very questionable, yea incredible to many.

11. Heaven maketh the Earth fruitfull. There are many Philosophers of opinion that the seeds of all things fell down from Heaven, and the fruits of the earth sprang from them. But this is cleare that the influence of Heaven maketh the earth to fructifie.

Sea shall thy hand lead and hold me.

9. God is very speedy in his motions. He rides on the wings of the wind, and comes skipping like a young Roe on the top of the mountaines.

10. God is an everlasting God; a God who knowes no end. He cannot wax old, nor be dissolved, being a pure and simple entity without composition and mixture. All things that have principles may have an end; but God arose not out of principles, neither can he admit of an end.

11. 'Tis from God that all our fruit is found. God sendeth downe showers of grace which make us fruitfull. He soweth in us his immortall seed which never leaveth springing and growing, till it reach up to eternall life.

VII.

VII. Christ is called the Sun of Righteousnesse, Mal. 4. 2.

Sunne.

The Myserie.

Mal. 4. 1. **T**he Sunne bath his Orbe, his tent, or as the Scripture termes it his Tabernacle.

7777

Idolatum
signe diei.
Mal. 4. 5.

2. The Sunne bath his rising and setting. He commeth forth of his chamber like a Bridegroom, & goes to bed again at even; which is spoken in relation to severall Countries; for the Sunne knoweth no place of rest, nor hath he where to lay his head and sleep. To him both night and day is alike, for he is alway riding post, and staies no where.

Dr. 1. 32.

Job 9. 7.

3. The Sunne is at the Lords commandment, for its rising, standing still, going back, or going down; the

The Revelation.

1. **C**hris also bath his Tabernacle.

1. In Heaven his Fathers bosome.

2. On Earth, his Saints hearts.

2. Jesus Christ hath also his beginning according to the flesh: For as he is the Son of God he knew no other beginning then his Father did, and that was none. He had no beginning of being, though he had of birth. And accordingly Christ had his even too; this glorious Sunne did set, but soon arose againe to enlighten the world.

Plato vocat
solum visibi-
lem dei fili-
um.

3. The Sonne Christ did all by his Fathers command. He spake not by himself or himself, but all he did by ver-
tue

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the Sunne doth all by Gods order and appointment. He hath an ordering Ordinance.

4. The Sun (among the ancients) was an Hieroglyphicke of truth; and therefore he was painted naked. Hence arose their adagiall saying, to speake against the Sunne, that is, against the manifest and open truth. And we have a phrase like it concerning an apparent truth, tis cleare as the Sun.

5. The Sunne is the Superintendent over the world. The Archbishop and Governour of the world; in the Scripture called the Queene (Queen Regent) of Heaven.

6. The Sun is of a wonderfull magnitude. Called a great light and is supposed by some to be an hundred sixty six times bigger then the vast body of the earth.

the of the commision which his Father gave him.

4. Jesus Christ is the very truth; the plaine and naked truth; the rule and touchstone of truth. Every thing besides Christ hath some thing of a lie in it. There is much doubling in other things. Christ is unity, and therefore verity, for every onenelle is truth.

5. All government is committed into the hands of Christ. He is the Bishop of our souls. He hath the ordering and disposing of all; tis left to him.

6. Jesus Christ is very great in Power and Goodnesse. Christ is great without quantity; his magnitude is unmeasurable, there is no limits to his greatnesse.

*Contra so-
lum loqui
veritas Py-
thagoras.*

Ier. 7. 18.

Gen. 1. 16.

Iohn 5.

Iohn 14.

*Eccl. 9. 6.
& 22. 14.
Iohn 5. 22.
1 Pet. 3. 22.*

Pla. 139.

7. The

7. Christ

Cant. 6. 10.

7. *The Sun is faire and bright.* The beauty and ornament of Heaven; a *Rubie* set in that *Golden Ring*. The *Sunne* is of that brightnesse, as a man cannot looke on it, but it dazels and blinds his eyes: unlesse he looke downward and behold it in water, a thicke and grosse medium.

Sol quia Solus.

8. *There is but one Sunne.* And from his singularity he takes his name. There are many Stars, but there is onely one Sun.

9. *The Sunne is the eye of the world.* The Fountaine of Light. The *Sunne* enlightens the Moone, Stars, and all the World; He is alwaies sending forth his beames of Light. But as concerning this communication I referre you to the *Mysterie of Light*.

10. *The Sunne is very wonderfull and admirable.*

7. *Christ is clearer then the Sunne;* yea of such brightnesse, as were we to look upon him in his glorious being, our eyes would dazle and wink at it; but indeed to looke downward and see him through flesh (*his glory vaild with grace*) he is visible: yet therein the most *Lovely* above ten thousand.

Cant. 5. 10.

8. *Christ is the onely Sonne of a gloriousnesse.* There are many adopted Sonnes, but not a begotten Sonne beside him. The *Heathens* called God by the name of *one*.

Mal. 4. 1.

in iude.

9. *Christ is the Saints eye, yea the worlds eye.* He is the Fountaine of Light, in whose light onely we see light; and there is never a day but *Christ* is ministering and giving forth light to the world, especially to his *Saints* in the world.

Iohn 1. 9.

10. *Christ's name is wonderfull.* Angels and *Saints*

Esay 9. 6.

W W W
Master,
que tuum
ministras
mundo.

By the
Persians.

mirable. All the world gazeth on it with admiration: yea, its so admired that by many it is adored and worshipped for a God; and many insensible creatures, (some by opening and shutting, as *Mary-golds* and *Tu-hippes*, others by bowing and inclining the head, as the *Sunflowers* and the *Mallow-flowers*) are sensible of his presence or absence; there seems to be such a *sympathy*, that if the Sunne be gone or clouded, they wrap up themselves or hang their heads as unwilling to be seene by any eye but his.

The Signe is wonderfull, especially

in his } motion,
and
operation.

Psal. 19.4
Jud. 5. 31.

1. His motion is very strong and Gyant-like
He goeth forth like a strong man in his might.

Saints for love, the world and divels for feare wonder at him. The Saints (*duly and truly*) adore him for their God: and were there *ten thousand* sunns, the Saints would admire Christ *ten thousand* times more then all. He doth so attract and ravish their hearts by the beaming forth of his love-*rayes* on them, that they seeme not to be (*they are sicke and dying*) if they be not with Christ. They open when Christ comes, and shut when Christ withdraws, and will not be *kiss'd* by any lips, nor *embrac'd* by any armes but his.

Cant. 5.1

Christ is especially wonderfull

in his } motion
and
operation.

1. The motions of Christ are strong and powerfull. As when he moves

1. To convert souls.
2. To helpe his people.
3. To

Eccles. 1. 5.
Psal. 10. 5.
6

2. His motion is very swift; He makes haste, as one who runnes a long race, even the whole circuit of Heaven in a day. Hence the Poets did faine the Sun to be drawne in a Chariot by Horses.

3. His motion is constant and continuall. He is ever in motion, and ever keeps the same pace. If he do at any time stand still, tis not to ease himself; tis not for his, but his Creators pleasure.

4. He is unwearied in his motion. Hee doth not tire in running his race; He doth not spend himselfe by his motion.

5. The Suns motion is regular; He never goeth without his bounds, he ever keeps the zodiacke, his own line.

6. The

3. To avenge himself of his enemies.

2. Christs motions are swift and speedy. He flies on the wings of the wind, and skips like a young Roe. And God never makes more haste then when he comes to the reliefe of his people.

3. Christs motions are continuall. He is never out of action. His Father and he are alway in motion for the creatures good.

either by providence or by grate.

4. Christ is unwearied in his motions. He is indefatigable in his journeyings for his people. Christ his layings out doth not spend himselfe.

5. Christs motions are all regular, that is, according to his will: That is Christs way, out of which he never goes.

6. Christ

Psal. 18. 10.
Cant. 2. 17

Iohn 5. 17.

6. *The Suns motion is for distinction of times and seasons; day and night, Winter and Summer, Spring and Autumne, are in every place according to the Suns motion; according to the accessse and recesso of the Sun to and from places, such are their times.*

2. *The Sun is wonderfull in operation.*

1. *The influence of the Sun doth reach to every Creature; it penetrates into the bowels of the earth, and dives as deepe as the bottom of the Sea. Nothing is hid from his heat. Hee shoots forth his beams like so many darts to pierce the body of the earth, and with his lightfull rayes maketh search into the darkest dungeons. His remoteness from the earth doth not impede his operation.*

6. *Christs motion makes great difference of times with persons. 'Tis night where Christ is not, 'tis day where hee is. 'Tis morning soother with some then with others. Summer and Winter, Spring and Autumne, among the Saints is according to Christs coming and going.*

2. *Christ is wonderfull in operation.*

1. *The influence of Jesus Christ reacheth to every creature. Not Heaven, not Earth, not Hell hath any thing which he finds not out. All things are naked to Christ, because his eye is every where. Though Christ be seated in Heaven, yet his hand doth reach to earth, as well as his eye; He is present by his knowledge and powerfull working in every corner of the earth.*

2. *Christ*

Amos 9. 2.

1. The Suns heat is felt, when his light is not seen. His power and efficacy is not bound up, when his face is vail'd with clouds.

3. The heat of the Sun dries up all filthy and muddy places, by exhaling the vapors which would otherwise corrupt the ayre and make it infectious and pestiferous.

4. The Sunne doth expell darknesse; the night takes her flight, when the Sun ariseth in his might. Darknesse nights, and the Sunne daies the world.

5. The Sun works diverse effects upon divers objects. It melts Snow and Ice, and hardens Clay, &c. & this is according to the matter it meets with.

6. The

2. Christ is often felt when he is not seen. Hee workes powerfully and efficaciously in his people, though there be a curtaine of darknesse drawn betweene him and them.

3. Jesus Christ doth exhale and dry up the stinking sinnes of sinne and corruption, which else would infect and kill his people. He is ever extracting the dregs of flesh, and roots of bitternesse.

4. Christs appearing drives away darknesse. Christ turnes night into day, and evening into morning. Christlesse soules are dark.

5. Christ softens some men, and hardens others, and that according to his pleasure. He chooseth and passeth by, makes to honour, and dishonor as he will.

6. The

DTM

una sicca
m.

9. 2.

Materia
libella.

late-hum
eray
omine.

6. The Sun is use-
full to generation. For
many precious fruits
are brought forth
by the Sun. It makes
the Plants which
were laid in their
graves, to rise and
spring again. Hence
the Sun is called the
very life and soul of
the world by some,
because it animates
the creatures.

Anima
mundi.

11. The sunne is very
profitable to the world.
Hee shines no where
but the world is the
better for him. For
this Homer calls the
Sun ~~an~~ *an* ~~er~~ *er* ~~br~~ *br* ~~ga~~ *ga* ~~hun~~ *hun*
dred-handed : because
he is so beneficiall.

entl-
harm,

12. The Sunne is very
comfortable. Alasse
what a sad time 'tis,
when the Heavens
walke in sable, black,
mourning and teare
shedding clouds ! the
world seemes to be
cover'd with sackcloth
when the Sun's ecclip-
sed. But men & beasts
even smile together,
yea the very vegeta-
bles

*We are regenerated
and borne anew by the
Spirit of Christ. All
the precious fruits
of the Spirit, as ho-
lineffe, faith, love,
joy, &c. they are all
from Jesus Christ.
We that lay buried
in a grave of sin and
misery, have a resur-
rection by the rising
of the Sun of Right-
eousnesse.*

11. *Christ is very profi-
table to every soul where
he comes; for where
ever Christ comes,
there comes with him
the love of God, joy in
believing, salvation,
and eternall life.*

12. *Oh how comfort-
able is the light of thy
countenance, dear Jesus?
Alas ! yea, woe and
alas ! how doth a poor
soule drop, and will
not be comforted,
when thou art not
shining and smiling
on it ! it hangs down
the head and begins
to die, if thou come
not : but when thou
brokest*

bles of the earth lift
up their heads for joy
when the Sun shines.
d. 11. 7. Tis a pleasant thing to
behold the Sun.

break est out of the
cloud, oh how sweet
is thy voice, and thy
countenance lovely!
the light of it is bet-
ter then life.

*Art gone cleare Sun? tis night, tis death to me:
Tis day, tis life, tis all when I have thee.*

13. The light of the
Sunne swallows up the
glory of the Moone, and
obscures the light of
the Starres; the grea-
ter light obscures the
lesse, and makes it to
be little or not at all
regarded.

13. The light of Christ
swallows up sense and
reason, and drownes
them in believing.
The day-light of Christ
the Sunne, makes the
night-light of sense &
reason the Moone and
Starres to be lesse este-
med.

or. 15. 41 14. The glory of the
Sunne is more then the
glory of the Moone or
Stars. That is, the Sun
is fuller of light then
the Moone and Stars,
and gives light to
them; their light is
much of it borrowed.

14. The glory of
Christ is more then the
glory of all the world,
yea of all the Saints. He
hath more light and
righteousnesse then
they, and they have
none but what they : Cor. 1. 9
have from him.

15. The Sunne can
never be totally eclipsed.
For the Moone
(whose interposition
betweene the Sunne
and our sight maketh
an eclipse) is farre
lesse then the Sunne,
and

15. Jesus Christ is
never totally eclipsed. If
his face be hidden in
great part, yet there
is some doore of hope,
or some crevice of
light, by which the
soul

and so cannot over-
shadow it.

soule is cheered. For
linne which interpo-
seth betweene Christ
and us, is lesse then
Christ, and cannot ec-
clipse him.

VIII. *Jesus Christ is called a Star.* 2 Pet. 1. 19.
Revel. 2. 28.

Starre.

The Mystery.

1. **A** Starre is but a
piece of Heaven
enlightened. The stars
partake of the same
nature and condition
with the Heavens;
they are of, in, and
move with the Hea-
vens.

2. Starres give forth
their light in the night.

They appeare (as the
rulers of the night)
when there is no light
beside theirs; they
shine when else dark-
nesse would cover the
face of the Earth:
They shine in the twi-
light; and though they
are clouded they are
not eclipsed.

3 Starres

The Revelation.

1. **J**esus Christ is Hea-
vens, his Fathers
brightnesse. Hee par-
takes of the same na-
ture and condition
with his Father. Hee
is God of God, God
in God, and God with
God.

2. Christ shines to us
in the midst of darknesse;
when our owne light
was darkned, our day
turned into night, this
Star arose and made
our evening morning:
He ever shines to per-
fect day, and never
lies eclipsed, though
sometime clouded.

3. Jesus

Culi pars
dignior.

Heb. 1. 3

Iohn 1. 1

Ephef. 5. 8

Gen. 31. 35.
Psal. 136. 9

Iob 3. 9.

3. *Starres serve for direction.* They are the Traveller's and Mariner's night dyall, whereby they steere their courses, as the wise men did follow the Star which they saw before them.

4. *Starres are high;* setting a nest among the Starres, is setting the nest on high. And *Elephas* shewes the elevation of the Stars, behold the height or head of the Starres, how high they are.

5. *The Starres are fixed in the Firmament of Heaven;* they doe not wander up and downe like *Comets*: they move indeed, but orderly, keeping their ranks and files at a distance. never going out of their *Orbes*.

6. *The Stars are very big and great.* Some say that the least of the fixed Starres is bigger then the Moon: they are without controversie very great, or we could not see them

3. *Jesus Christ is our* Deut. 32.1
guid & leader through Psal. 48.14.
the darke wildernesse and Sea of troubles to our Canaan. He is the true *Pole-star*, by which we steer to the *haven of Heaven*.

4. *Jesus Christ is a-* Ephes. 4.8.
scended on high. His Seat and Throne is exalted above the Starres. He is enthroned in the bosome of his Father: The Lord is high, above all the Nations. Psal. 113.4

5. *Christ is fixed in the Heavens;* he hath taken up Heaven for his habitation, from whence he will not stir forth againe till he come to judge the Nations. He now moves in the Spirit.

6. *Christ is exceeding great;* all the Nations to him are but as nothing: but as a drop to the Ocean, a Star to the Heavens, a mote to the Sun. Our dim and weake sight cannot

at such a distance.

7. The Stars (though they be exceeding great) shew but little in the eye. A mans sense cannot comprehend the dimensions of the Stars.

8. The Stars have a secret and admirable influence on things below. None can binde the sweet influences of Pleiades. Astrologers tell us strange stories of the regimen that Stars have over men and States, their affairs and manners.

9. The Morning star is the Suns harbinger: he is the pledge of future light. He ushers in the Sunne, and is the forerunner of perfect day.

*Aurora-
bus solis.*

*Phosphore
reddet diem.*

10. The morning star excels and exceeds all other Stars in brightness. He outshines all the Stars.

11. Stars are Emblematicall of honour and dignity. They are repre-

see his greatness.

7. Christ shew little to the worlds eye. They which make sense the judge, and looke on Christ according to the flesh, have a very low esteem of Christ.

8. Christ hath a mysterious and wonderfull secret way of conveying his influence into his people, which none can impede. And he onely is truly the governour of all men; their states, manners, and affairs are transacted according to his pleasure.

9. Christs arising in the foule is the forerunner, the pledge and earnest penny of all fulnesse of grace and glory; he ushers in both.

10. All the Saints shine like Stars, but Christ is unconceivably more, bright then they; He outshines all his fellows.

11. Jesus Christ is the Star of Jacob, which notes (as the Chaldees hath

Num. 24.

sentations, and badges of Nobility, heighth, and eminency. *Maximus* was stiled a Star. This was the glory and Royalty of the woman, that on her head was a crown of twelve Stars. The righteous shall shine like Stars.

hath it) the Royalty of Christ; and both are Titles of his Honour, that he is the offspring of *David*, and the bright and morning Star. Therefore the false Christ, (the sonne of a lie) who rose in the daies of *Trajan* named himselfe the sonne of a Star.

Rev. 22/16

כך
כך

The disparity which is shewn between light and Christ will also hold forth the shortnesse and deficiency of Heaven, Sunne and Stars in holding forth Christ. Onely take this one from Astronomers.

They say, That whereas allother Planets conjunction is the perfectest amity, the Sun contrarywise is good by aspect, but evil by conjunction.

But *Iesus Christ* is not onely good by aspect, but in conjunction also; yea, indeed the sweetnesse and perfection of our amity with Christ is in union and communion.

D 2

IX. Christ

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Tob 38. 31.

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Numb.

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IX. Christ called a Councillour.

Esay 9.6.

Councillour.

The Mysterie.

1. **T**He proper office of a councillor is (implied in his name) to give counsell, to advise and direct men in the managing their businesse, according to Law.

Now to this purpose it is requisite,

1. That he be a man of knowledge and understanding, and that more especially in these two things,

1. That hee be well read and vers'd in the fundamentall Laws and statutes of the Realm, that he may know wherein the Law is for or against his cause. He need be well acquainted with the Topicks, rules and grounds of Law.

The Revelation.

1. **J**esus Christ doth counsell his people. *Psalm*
He adviseth and directeth his clients how to mannage and transact all their designs according to the Law, the will of God.

Christ is furnished,

1. With wisdom and knowledge, for he is the very wisdom of God. *1 Cor.* And

1. Christ is very well read in the statutes and decrees of Heaven, hee knowes the fundamentals of Gods Law, having been the Maker and Register of the from all eternity. He knows what's to be done at the Kings bench, being to sit Judge there: & what at the court of

2. That he do fully comprehend the state of the cause in which he is to appeare. To see to evidences, to examine witnesses, to weigh well all circumstances, that every thing be in order, doth much concern him. For otherwise there be so many quirk, quiddities and evasions in Law, that an adversary may soon finde a starting hole.

2. It is requisite that a councellor be faithfull, and that

1. In telling the plain and naked truth to his client, whether his cause be good or no; and not beare him in hand with fair words (for a fees sake) when he knows he shall be cast.

2. That his eyes be not blinded with a bribe. That he doth not

of Requests, being chief Master there.

2. Jesus Christ is fully acquainted with the state and case of his people, for whom he is advocate and intercessour. He orders every thing so wisely, and orders all so faithfullly, that though the old serpent himsele be his adversary and opponent, he shall finde nothing in him, nor in the cause he pleadeth, which shall prejudice him or it.

2. Jesus Christ is very faithfull

1. In telling the soul the naked truth; if the cause be not good, Jesus Christ will not plead it: Christ pleads for suffering Saints; but if they suffer as evill doers, Jesus Christ will not speake in that case.

2. Jesus Christ will not be brib'd nor blinded. Though the divell

not sell the cause of his client, and betray or bewray it to the adversary.

3. It is requisite in a Councillor, that he be eloquent and able (Nestor like) to deliver himself with Rhetorick that may drop like Honey with soft words, and hard-strong arguments; or else he may lose a good cause for want of speaking to it.

divell offer him all the glory of the world, he will not sell his people to him.

3. *Jesus Christ is the best spoken Councillor in the world.* Never man spake so sweetly, so convincingly, and with such authority as Christ speaketh. He will not suffer a cause to be wrested or wrested either for not speaking, or not well speaking to it.

Cant. 2.

Mat. 7.

X. *Christ is called a Lambe.*
Revel. 13. 8.

Lambe.

The Mystery.

1. **A** *Lambe is a quiet, innocent, and harmlesse creature, it doth no wrong nor injury to any.*

2. *A Lambe is very silent & patient in time of being put to death; you may binde, and fleece, and strike a Lambe, and not heare*

Isay 53. 7.
Isa. 53. 7.

The Revelation.

1. **C** *Christ is of a sweet, quiet, innocent, and harmlesse nature. He never wronged or injured any.*

2. *Jesus Christ was as one dumbe, and opened not his mouth. He yielded himselfe willingly to the death; Hee opened not his mouth,*

Agg. 1.

a complaining bleat.
A Lamb doth not cry
or strive as other crea-
tures do.

3. Lambes were the
riches of ancient times
and past age. Their mo-
ney was called a Lamb,
because the figure of a
Lamb was on it. *Abra-
ham* bought a field for
an hundred pieces of
Silver or Lambs. And
Coydon boasting of his
riches, sayes,

Mille meæ Siculis errant in montibus agnæ.

Straying on Sicile Hills a thousand Lambes
I have.

4. Lambes are weak
and infirm creatures :
so weak, that many
times the Shepheard
is faine to carry them
in his bosome.

5. Lambes are very
usefull and profitable ;
their flesh for food,
and their wooll for
clothes.

6. Lambes were for
Sacrifice ; they did
typi-

mouth, nor drew his
Sword, nor called for
Legions of Angels, but
yielded his cheeke to
the smiter.

3. Christ is all our
riches ; no money will
passe for currant with
God, but onely Jesus
Christ ; Hee is the
Saints estate, portion,
and inheritance. Let
not the rich man glory
in his riches, but in
Christ we may boast
all the day long.

Ierem. 19. 2

4. Christ became weak
taking on him hu-
mane infirmities with
the nature ; and was
many times in such
cases as that an *Angel*
came and ministred to
him.

5. Christ is very use- *Mar. 4. 12.*
full, even to a neces-
sity. His flesh is our
bread, and his righ-
teousnesse our cloa-
thing.

6. Christ is the Lamb *Rev. 13. 8.*
slain, that is sacrificed
from

1 Sam. 7.9. typically make atonements: *Samuel* to appease God offers up a sucking Lamb. There was a *Paschal* Lamb, a Lamb for daily Sacrifice; for Peace-offerings, &c. there was a Lamb.

from the beginning of the World, that is, in *Abels* offering; which was the first Lambe typical of Christ. A Lambe in all offerings shewes Christ in all who is the body of all the shadows, and the substance of all Sacrifices.

Col. 2.17

XI. Christ is called a Shepheard.

John 10.11 14 16.

Shepheard.

The Mystery.

1. A Shepheard doth mark his sheep; he sets his name upon them, whereby they are known from other mens.

Pastor & pasterus.

Ier. 31.24.

Eze. 34.2.

2. A shepheard sends his sheepe; that is, he leads them to the greene pastures and springs of Water, where they feede. Should not the shepheard feed the flocke? yes.

The Revelation.

1. Christ hath named his name, set his marks upon, and seal'd his people with this signe, Holinesse to the Lord; which distinguisheth them from the world.

John 10.1

2. Christs feeds his people with knowledge and understanding; he leads them by the water springs. He feeds them in his garden, in his temple, on beds of spices.

Iere. 3.19

John 10.1

Esay 40.1

Cam. 6.1

3 Shep.

3 Christ

3. Shepherds keepe watch over their flocks.

1. 5. 16. They abide among the flocks to safeguard them from Foxes, Wolves, Lyons, &c.

4. Shepherds often hazard their lives for their sheep, to defend or rescue them from beasts of prey. As David for a Lambe fought with a Lyon and a Beare.

Sam. 17.

5. Shepherds doe strengthen the diseased, and heale them which are sicke, bind up that which is broken, seeke that which is lost, and bring againe that which was driven away.

2. 24. 4.

Mat. 15.

6. Shepherds keepe their sheep together; they suffer not their sheepe to stray and straggle abroad least they be lost.

1. 3. 15.

1. 3. 15.

1. 3. 15.

7. Shepherds judge between the fat and the lean;

2. 34. 17.

3. Christ keepe a strict watch over his sheep, his eye is never off them: he abides among the folds to keep them from danger. The Lord is my shepherd, I will not feare, &c.

4. Christ lays down his life for his sheep. He engageth himselfe against tyrants and devils who would make a prey of, and devour his flock.

John 10. 10.

5. Christ drives gently when we are with young and carries the Lambs in his bosome. He cures their diseases, and helps all their maladies; He seekes that which is lost, and binds up that which was broken.

Esay 40. 11.

Luke 19. 10.

6. Christ congregates and assembles his sheep into flocks, and his flocks into folds; He tels them where he feed, that they may be together.

Eze. 34. 13.

Cant. 1. 7.

7. If Christ his sheepe that are fat and

same; If any push the diseased, If they thrust and shoulder out the weak, shepherds take notice.

8. Shepherds are to give an account of their sheepe; to see that none be lacking, but that the whole number be brought in.

9. Shepherds take great care in order their sheepe, to see that the infected be separated from among the flock least they infect the whole.

10. Shepherds fleece their flocks; and 'tis but reason that he who planteth a Vineyard should care of the fruit; and he that keeps a flock should care the flesh thereof. This the Shepherds have for maintaining the sheepe, that the sheepe maintain them.

and have power in their horns, push at the weak; God will aske them, who made you Lords, why smite you your brethren?

8. Christ gives his Father an account of all his sheepe. Here are all, John 17. I have not lost one. There shall not one miscarry nor die, they shall not be lacking, Jer. 23. saith the Lord.

9. Christ purgeth his Church; If any Goats and wicked ones come among the sheepe, Christ casteth them out, least a little leaven leaven the whole lump. The Lepers must not be among the cleane. 1 Cor. 5.

10. Christ expects the fleece, the fruit, and obedience of his people. And indeed his doe know his voyce, and are willing that Christ should use them as he pleaseth; and though they cannot maintain Christ his personall, yet they may Christs mystical body, and he expects it. But

But Christ is a great Shepherd, one, who excels all others. *Heb. 13. 13.*

1. **C**hrist sheepe
are all his
owne, and that

1. *By creation.* He made us, not wee our selves, we are his people and the sheepe of his pasture.

2. *By redemption.* When they were lost hee bought them; and his blood was the price of ransome.

2. *His sheepe are more then ever any had,* the flocks on a thousand hills are his; He hath Jewes and Gentles for his sheepe in the ends of the earth.

3. *He goeth before his sheepe.* He marcheth in the front, and leads up the van, that if any danger be, he may bid it battell, and incounter it.

4. *Jesus Christ is able*

1. **B**ut other shepherds are hirelings, they keep other mens sheepe.

1. But other Shepherds do not, cannot make their sheepe.

2. Other shepherds do seldome or never lose their lives, they never lay down their lives for the sheepe.

2. Other shepherds have but a few sheepe, their flocks are but small.

3. Other shepherds bring up the reare, they come behind: a sheepe may be slain before they can come to relieve it.

4. Other shepherds may

able to drive away the beasts of prey; he alone with his owne voyce can make the fiercest Lyon leave his prey. He can make the diuels flee, and reſtraine the wrath of man. The diuels tremble if Chriſt doe but utter his voyce.

may endeavour, but they are not able to reſiſt the force of Lyons, &c. If an hungry Lyon roare after the prey, though a multitude of ſhepheards come forth againſt him, he will not be afraid of their voyce, nor abate himſelfe for their noiſe.

Eſay 81.4.

5. Jeſus Chriſt our ſhepherd is a Prince born; Hee is of the ſtock Royall: of no lower deſcent then the ſeed of David.

5. Other ſhepheards are poore ſlaviſh underlins. They have not that magnanimity nor ſkill that Princes have.

Mat. 24.13.

XII. Chriſt likened to a Pearle.

Matth. 13.45,46.

Pearle.

The Myſterie.

1. **P**earles have a very ſtrange originall and birth. The ſhell which is the mother of Pearle, at a certaine time of the yeere opens it ſelfe and takes in a certain moyſt dew as ſeed, wherewith they ſwell and

The Revelation.

1. **J**eſus Chriſts originall and birth is wonderfull. In the fulneſſe of time a Virgin mother of Chriſt our Pearle is overſhadowed by the Spirit, and travels big with Chriſt, till the time came when ſhe was

and grow big, till the time of their bringing forth the Pearle.

2. *Pearles are of very great worth;* they are highly prized, farre above Silver or Gold. They are the richest merchandize, and most soveraigne commodity throughout the whole world. Men hazzard all, and sell all for Pearles.

3. *Pearles are very rare things.* Pebbles are common, but Pearles are scarce. There are but few who have Pearles.

4. *Pearles have an hidden vertue, or secret excellency.* Though for bulke a Pearl be smal, yet in power a Pearle is great.

5. *Pearles have very many excellent qualities*

as
1. *They are pure,* and that makes their worth.

2. *Pearle*

was to be delivered of such a Pearle as was the Worlds ransome.

3. *Jesus Christ is of an inestimable value.* He is precious above Rubies, Prov. 3.1, and all that can be desired is not to be compared to him. No mention shall be made of Pearles.

His
Blood precious.
Saints precious.
Promises precious.
His
Word precious.
Faith precious.

3. *Christ is very rare,* that is, he is enjoy'd but by few. Few know the worth of, few sell all for this Pearle.

4. *Christ hath an hidden and secret way of working.* Though hee seeme weake to the world, yet he is the power of God to salvation. Rom. 1.16

5. *Christ hath many excellent qualities,* as

1. *He is pure and spotlesse,* altogether without sin.

2. *Christ*

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2. *Pearles are bright,* shining and resplendent, lucid and transparent; yea their beauty is as much within as without.

3. *Pearles are firme,* strong, and well compact, so as fire cannot consume them, nor ordinary strength breake them.

6. Pearles have many very notable effects:

1. *They supply our need on all occasions.*

2. *They are for grace and ornament.* A Pearle in ones eare is instead of an Usher to make way for the wearer; because the wearers are lookt on as honourable.

3. *Pearles are of great use to prevent poissions,* to preserve naturall strength, to purge melancholly, &c. they are very or diall.

2. *Christ is beauti-* full, fair and shining, above ten thousand. *Christs beauty is as much within as without.*

3. *Christ is a firme,* sure and strong Christ; fire cannot burne him, water cannot drowne him, nor strength break him.

6. Christ hath many famous effects, as

1. *He supplies our need on all occasions.*

2. *Christ is our grace and ornament.* If we weare Jesus Christ, hee will make way for us through the presse of evils wherewith we are throngd in the world.

3. Christ onely can keep us from being poysoned with the venomous sting of the old Serpent. He only can strengthen us, & purge out our

7. Pearles are called *unkines*, as much as to say, singular; because they are alway found out; by one and not more together.

corruptions. He is our cordiall.

7. Our Christ is singular, that is, the one onely Christ. There is but one Mediator between God and man,

XIII. Christ is the Head of the Church.

Eph. 4.15. & 5.23.

Head.

The Mystery.

THe head sendeth influence into the whole body. All the body is beholding to the head. The body headlesse were lifelesse.

1. The head governs the body. 'Tis the Throne of the soule, the seat of reason and understanding, whereby the soule orders and disposeth of the body.

3. The head is the grace of man, 'tis the seat of beauty.

4. The

The Revelation.

Christ hath an influence into every Member of the body; he giveth every member grace, light, righteousness, &c. they have all from him.

2. Christ rules and governs his body; Christ disposeth of all the members by an arbitrary power, to what places and functions it seemeth him good.

3. All the Saints beauty is seated in the head, he is their crown and glory.

4. Christ

4. The head doth sympathize with the body; for if the toe be trod on, the head feels it, and looks to it, and complains of it.

5. The head is the highest part of the body. High and eminent as bove the rest. The top of all. The glorious beauty saith the Prophet, which is on the head, that is on the top of the valley.

6. If the head be found, though many members be weake, yet there's no great danger but a man may live. As long as the head is above water, the body cannot be drown'd.

4. Christ is very sensible of all that is done to his people. If any strike them, he sayes, why persecutest thou me?

Act. 9.

5. Christ is high and exalted above all the members. Jesus Christ being to supply all, became the top of all, that from on high his precious Oyntment might stream down to the skirts of his Garment.

6. Though many of Christs members be sicke and weak, he is alwaies in good health; and while the head is alive, the body shall not die. Our head is high above gun-shot, and while he is safe, we are safe in him.

XIV. Christ called Lord and Master.

John 13.13.

Master.

The Mysterie.

1. **M**asters have the command of

The Revelation.

1. **A**ll the Saints are at Christs command,

of their servants. They say (as the Centurion to his souldiers) to this man goe, and he goeth; to that, come, and he commeth; to a third, doe this, and he doth it. Masters by their command order their servants to their severall duties and imployments.

2. Masters doe provide for their servants, to give them their food in due season.

3. Masters give wages to their servants, the labourer hath his penny, being worthy of his hire; and woe to them that doe keep backe the wages of the labourer.

4. Masters do protect and defend their servants from oppression and wrong: they take care that their servants doe not lie under reproaches and injuries.

5. Masters doe use to give their servants

mand, they stand before him, waiting to know what his pleasure is, and what his commands be. Christ appoints his people to their severall conditions; for though they all have but one calling, *that's walking with God*, yet some walke in one place, some in another as he appoints them.

2. Christs servants are well provided for, they have their every daies meales ready dress and disht up for them.

3. Christ giveth his servants great reward; they have all after their fight is fought, and course finished; a Crown, a Kingdome prepared for them.

4. Christ is very jealous for his servants; and if any wrong them, he will require it at their hands, as if Psal. 103. 14 he himselfe had undergone the injury.

5. Christ doth allow his peoples liber-

ſome daies of liberty and recreation; they allow them ſome gaudy-daies; times of vacancy and pleaſure.

ty for honeſt recreations, and of good report; onely he warns them that they take heed of *Hidopa* he wantonneſſe, *Moorefield* licenciuſneſſe, and *Exchange* faſhions, whoſe faſhion is to be alwaies in exchange of faſhions.

But never was there Lord and Maſter like our Lord and Maſter. For,

1. **M**aſters have not their ſervants hearts in their hand. Maſters may command to obedience, but cannot make their ſervants obedient.

2. Maſters doe many times pinch their ſervants both in meales and moneys; and give them not a competent allowance.

3. Maſters many times (for their owne advantage) put their ſervants upon dangerous employments by Sea and land, ſuch as doe often

1. **B**ut Chriſt hath all his ſervants hearts in his hand. Chriſt can as well make his ſervants obedient, as command them to obedience.

2. But Jeſus Chriſt lets all his ſervants ſit at full tables, and gives them great wages; no leſſe then Heaven for their penny.

3. Chriſt never puts his ſervants upon any employment which ſhould prove a detriment to them; there is not the leaſt danger in any worke

often hazzard their lives.

4. *Masters doe but seldome promote their servants*, least it derogate from their owne honour, and disadvantage their owne trading.

5. *Masters doe not* (though their servants were captivated while agents and factors for them) *redeem their servants* with laying downe their lives for them.

6. *Masters are many times respecters of persons*; they respect and use one servant better then another.

7. *Masters put their servants upon service*, but given them *no strength nor ability to doe it*. The masters will not helpe them with one of their fingers.

8. *Masters many times take*

worke to be done for Christ.

4. *But Christ prefers all his servants to the same glory*, the same happinesse, the same heaven, which hee himselfe-enjoyes.

5. *But Christ layes down his life for all his servants*, whom hee found captivated by the devill for being agents against himselfe.

6. *But Christ loves all alike*; Jew and Gentile, bond and free are all one to him, and are alike in him.

7. *But Christ lends yeagives his people his strength to doe their worke*. If he bid them pray, he gives them the Spirit to helpe their infirmities; if hee bid them repent, he gives them repentance, &c. He does their worke in them and for them.

8. *But Christ covers*

Col. 3. 11.

Rom. 8. 26

Acts 5. 32.

Isays 6. 12

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take great offence at a little fault, and so turn away their servants and looke no more after them.

9. Masters doe not allow their servants to sit at Table with them, much lesse doe their masters serve them.

John 15.15

10. Masters doe not impart their secrets to their servants; they reserve them for some friend.

and winkes at the failings of his servants; hee doth not turne them out of doores, but loves them still.

9. But Christ makes all his servants his fellows, they sit at the same Table, yea he himselve comes forth to serve them.

10. But Christ acquaints his servants with his secrets. Christ is familiar with his servants, and tels them all his and his Fathers heart.

John 1

XV. *Christ is called a Lyon. Rev. 5. 5.*

Lyon.

The Myserie.

1. **T**He Lyon is a very majesticall creature; Majesty sits enthroned in his very looks: which occasioned this speech from Philip of Macedonia, that an Army of Harts (which are timorous creatures) having a Lyon to their Captaine were

The Revelation.

1. **J**esus Christ doth carry Majesty in his face. There is Majesty in his looks, Majesty in his words, Majesty in his walking. One Christ in the head of a Company of (though but Hart-hearted) Christians, is enough to oppose, scatter and vanquish

were more terrible then an army of Lyons that had an *Hart* to their Captaine. And hence it may be that they take and subdue Lyons, by casting a vaile upon their face; as if all their force lay in their Majesticall lookes.

2. Lyons are very magnanimous and courageous; they are alwaies conquerours; and are Hieroglyphicall of Dominion; and it was accounted ominous if a woman brought forth a Lyon, as signifying that Country to be subdued by strangers. Hence the adage *societas leonina*. The ruling, yea the over-ruling society.

3. A Lyon is a terrible, dreadfull, and formidable creature.

vanquish the most potent Army that ever the Prince of darkness and god of this world could raise against the Saints. The lookes and words, of Christ affright his enemies.

2. Christs Majesty doth not want magnanimity; Christ never encountered with any but hee was conquerour. He conquered the devill, and rid in triumph through his Kingdome (*the ayre*) when he ascended on high. He conquered the world, trampling it under his feet. Hee conquered sinne condemning it. He conquered the wrath of God appeasing it. When the woman brought forth the Lyon of the Tribe of Judah, it portended nothing lesse then the conquest of the devils Kingdome.

3. The voyce of Christ (especially in the last day

creature. When he lifts up his roaring voyce the beasts of the field tremble, and hide themselves for very feare.

Amos 3. 2.

4. Lyons are robust and strong creatures; tis said of Saul and Iamath than they were stronger then Lyons. And when the Sun palleth through Leo, its then in its greatest strength; * out of the strong came sweetnesse.

2 Sam. 1. 23

* Judg. 14. 14.

Hanc ob causam valens famorem leonum effugit adpingebantur.

5 Lyons are watchfull creatures. It hath been a tradition that they are insomnes, that they sleepe not: perhaps they sleepe not so much as other creatures; but that they sleepe not at all is absurd to think: but their eye-lids being too little to cover their great eyes, they doe sleepe with their eyes somewhat open and flinching, which hath occasioned it to be supposed that they sleepe not at all.

6. Lyons are full of clemency to them that pro-

day) is most dreadfull to the wicked; it makes them cry to the mountains to cover them, as not being able to abide his voyce.

Rev.

4. Christ is very strong, for he is the power of God. He is a mighty man, mighty with God, mighty as God; and a soule as then in strength when it palleth through Christ.

5. Jesus Christ who is the keeper of Israel neither slumbers nor sleeper; he never shuts his eyes, but hath them alwaies open upon the just. Hee winking not so much as to the twinkling of an eye. He alwaies stands centinell for his people, and is alwaies looking about him to see if any danger be approaching. He watcheth over his people for good.

Plu.

6. Christ is full of piety, compassion, and

prostrate themselves at
their feet. They will
not touch any who by
submission humble
themselves before
them.

*Corpora magnanimo satis
est prostrasse Leoni.*

Lie on the ground
before the Lyon
stout,

And that's enough
from's paw to keep
thee out.

7. Lyons are witty,
cunning, and crafty,
(yet not fraudulent)
creatures.

8. Lyons are creatures
which will be sure to
revenge injuries done
to them. They will
prey on them who
would make a prey
of them. When Juba
(as the story lieth)
marcht with his army
through the Deserts
of Africa, a young
man of his company
wounded a Lyon;
but the yeere follow-
ing, when Juba re-
turned, the Lyon a-
gain meets the Army
and

tenderesse of bowels to
all that humble them-
selves before him. Hee
resists, and (Lyon-
like) teares in pieces
the proud, and giveth
grace to the humble,
with whom also he
makes his habitation.
Oh Christ is much
taken with humble
soules.

7. Christ is wise, he
outwits the policy of
hell and the world,
yet useth no false dea-
ling.

8. Christ will also
take vengeance on all
that have wounded him
or his people; such
as would prey on
Christ, shall be made
a prey to Christ.
Though they wound
Christ in his passage
through the Wilder-
nesse of this world,
yet certainly when
hee comes againe to
judge the world, he
will singe out all that
shoote their Arrowes
at him or his, or him
in

and from among them singles out the man that hurt him, and tears him to pieces, suffering all the rest to passe in peace and safety. in his members, and will without mercy reare them in pieces. But as for the peaceable, peace be to them, and the whole *Israell* of God.

XVI. *Christ is called a Vine.*

John 15. 1.

Vine.

The Mystery.

1. **A** *Vine* is a goodly, faire, and pleasant thing to look upon. And that

1. For the pomp and statelines of the leaves, which vaile the Grapes from the scorching Sunne.

2. For her loving embraces, with which she clasps about walls, trees, and poles.

3. For her big bellied Grapes; for the many bunches and clusters which hang like earrings to adorne her.

2. A

The Revelation.

1. **I** *Jesus Christ* is very faire, lovely, and amiable to look upon. And that

1. For the skirts of his Garments which doe hide our soules from the heat of wrath.

2. For his many loving embraces where-with he clasps and embosoms his beloved ones.

3. For the graces wherewith he is pregnant. The many clusters of Grapegraces which like Jewels set him forth.

2. The

2. *A Vine hath a very pleasing acceptable and gratefull smell.*

2. *The savour of Christ is like sweet Oyntment poured forth.*

3. *A Vine is of a spreading nature ; it shooteth forth its sprigs, and spreads out its armes; it alwaies takes up more place.*

3. *Christ is very spreading, from Adam to a Family, from a Family to a Nation, from a Nation to the world.*

4. *A Vine is very fruitful, it brings forth abundance of Grapes, from which Wine (the blood of Grapes) is prest forth a liquor that hath many excellent qualities.*

4. *Christ brings forth abundantly; from him is all our fruit found, and from him there flowes forth blood which is better then Wine, and hath many transcendent qualities in it.*

1. *Wine is a speciall good medicine for an ulcer; by reason of its heat and moderate drying.*

1. *Christ's blood is the best medicine to cure the ulcers which sinne hath made in the hearts of men.*

2. *Wine is comforting; it makes merry and glads the heart of man: it lightens the heavy heart, it cheeres up and revives the spirits, which were imprisoned in damps of melancholy. It makes a man forget his affliction.*

2. *Christ is full of comfort, and fills the soule with comfort. Hee revives and cheeres up poore drooping soules; and when he comes, the soule forgets the sorrows and pangs which it lay under, while he was absent.*

3. *Wine*

3. *Jesus*

3. Wine doth refresh the inward and natural heat, and thereby quickens the stomach. Paul would have Timothy drinke Wine to heat his stomach, which was cooled by drinking Water. Wine causeth the stomach to have an appetite to meat; it helps concoction, and conveyeth nourishment thorough all parts of the body. It increaseth strength, maketh pure blood, maketh the body wel-coloured, and is of great use to such as are in consumptions.

4. Wine is a remedy against taking of Hemlock, and other cold poysons; as also against the biting of Serpents and stings of venomous beasts which kill by cooling.

5. Aqua vita is drawn out of wine, tis the

3. Jesus Christ doth refresh and stir up the roots of grace in the soule, which many times are kept under by cooling temptations. Hee provokes the soule to strength of appetite after the bread of life, and helps the soule to digest and concoct the marrow wherewith he feeds it. He strengthens and beautifies the soule, and keeps it from languishing under a consumption. He is, (oh how sweet!) a cordiall.

4. Christ is the best Antidote against the Hemlock of sinne; against the bitings of the old Serpent, and stings of this venomous World, which else would hurt and kill the Saints.

5. The Spirit who is the water of life flows from

the spirit of Wine
which is of great
use to preserve and
prolong the life of
man.

from Christ; which
helps the soul when
it faints, and reco-
vers it out of its
swooning fits.

The disparity between the Vine and Christ.

1. **T**He Vine as it
needs ground to
stand in, so also props
to uphold it; for it
cannot stand alone by
reason of its weaknesse.
Tis an adjective sub-
stantive.

2. The Vine of it selfe
is not serviceable to any
thing; it is so brittle
that it will not serve
to make a pin. All its
excellency is in fruit-
bearing.

3. Vines are confined
to certaine places, and
inclosed; and are not
common to every mans
use.

4. A Vine ageth soon,
it is very short-liv'd,
and endureth not
long. It makes haste to
its

1. **B**ut Christ is of
himselfe, and
stands by himselfe, and
needs not another ei-
ther as a foundation
to stand on, or a prop
to leane on, he being
all himselfe.

2. But Christ is most
excellent in his owne
person; and were it to
be supposed he could
beare no fruit, yet
himselfe were most
excellent and glorious.

3. But Christ stands
in the streets, and he
that runnes may take
and taste how good
and gracions he is to
all that come unto
him.

4. But Christ is long
liv'd, even to eternall
life. Christ doth not
grow old, nor decay:
but

Ezek. 15.

its bignesse, and dies suddenly.

5. *A little wine* (as a drop or two) *cannot effect much*, it cannot cheare at all.

6. *We may drinke too much Wine* and so sin against God and our owne soules. For

1. It causeth woe, sorrow, contention, babling, rednesse of eyes, and wounds.

2. It inflames to pride, and lust.

3. It maketh a mocker, and raging.

4. It openeth the mouth to speake perverse things.

5. It makes us insensible of danger.

6. It taketh away the heart.

7. It maketh sicke.

8. It makes a man to affect evill men.

9. It makes a man a transgressor.

10. It overcome.

7. *Wines comfort is transient*, is soon pasteth away; But like the crack-

but is and will be for ever.

5. *One drop of the water of life*, and the oymntment of the Spirit exceedingly revives a soule.

6. *We can never drinke too much of Christs Wine*; nay, the more we drink the better we are; and therefore he calls upon us to drink abundantly, till we be filled and overcome into an extasie of admiration. What ever evill cometh by drinking much Wine, the opposite good is attained to by drinking much of the blood of our Vine. There is no excesse in drinking of Christs flagons; a man shall not be a transgressor thereby.

7. *But the comforts of Christ are durable*. They are for evermore. They

crackling of Thornes
under a pot.

8. In a Vine there are
many superfluous and
fruitlesse branches, em-
pty Vine-branches,
which bear no Grapes.

They never cease to
be.

8. But in Jesus Christ
there is not one fruitlesse
branch; there is not
one barren among
them. Cant. 4. 2

XVII. Christ is called a Friend.

Cant. 5. 16.

Friend.

The Mystery.

Dent. 13. 6

1. **A** Friend is as a
mans own soul.
Jonathan loved David
with a wonderfull
love; that is, as he lo-
ved his owne soule.
Hence a friend is ex-
prest by *alter ego* an
other-selfe; *amicorum*
una est anima in duobus
corporibus, they have
but one soule in two
bodies. There is Iden-
tity and onenesse be-
tween friends. And
so looking on them
as themselves, they
love them as them-
selves.

2. A friend much re-
joiceth

The Revelation.

1. **C**hrist loveth his
people as his
owne soule. As the
husband in loving his
wife loves but him-
selfe; even so Christ
loves his friends in
himselfe and as him-
selfe. They are as so
many members with-
out which the body
were incompleat;
and therefore Jesus
Christ loves them as
one with himselfe,
lookes on his friends,
as without which he
were not one, and
therefore loves them
as his onenesse.

Eph. 5. 29.

2. Christ is much de-
lighted

joyce in a friends company and communion. They joy in each others injoyments; they are not at rest but in being together: each makes one life double, by making a double life one.

lighted in the company of his friends; Hee is alwaies drawing nearer and nearer to them, and drawing them nearer and nearer to himſelfe; they are alwaies in his arms embraced by him.

—*cum ſit junctiſſima, junctior eſſe
Expetit, & vincolo ſemper proprio ligari.*

Friendſhip when neareſt, nearer it would be.
And by a cloſer tie bound faſt to thee.

3. A friend is very free in imparting his mind to a friend. He accounts nothing worth knowing unleſſe hee make it knowne. He rips up his moſt inward ſecrets to his friends. Job calls his friends inward friends. *Job 19.19.* or the men of his ſecrets.

4. A friend overlookes all diſparity and infirmity; if hee finde not equality, he makes it. Friendſhip is ſo generous, that it will love miſery, it will looke on deformity as handſome, if it be but dreſt in the liverie of friendſhip. A friend

3. Chriſt maketh known all his and his fathers will to his people; He hides nothing from them which concernes them to know. I have called you friends; for all that I have heard of my Father I have made knowne unto you. *Joh. 15.15.*

4. Chriſt overlookes all our infirmities, and deformities; and though there were ſuch inequality and diſproportion, yet he would love us. There was diſparity in age, he the Father of eternity, we the ſons of yeſterday: in eſtate, he heire of all things,

friend never thinks his friend too poore, or too despicable to be owned by him. Deformities doe not keep off a friend from loving.

things, we shall nothing: in beauty, he the loveliest of ten thousand, we black and deformed in birth, he the Sonne of God, we the off spring of earth: in conditions, he holy, we sinful.

5. *A friend loveth at all times, and therefore sticketh close: then a brother.* He doth not leave his friend in adversity, but is as much his then as ever.

5. *Christ never leaves his people in time of streight and danger:* though they be in fire and water, he will be with them. Christ stickes close to his friends.

Quo res cinque cadunt, unum & commune periculis. Una salus ambobus erit.

One common well or ill to both shall be, What ever come to passe: so one we are.

A true friend is a country to the banished, a patrimony to the poore, knowledge to the ignorant, to the feeble a support, to the sicke health, to the afflicted a comfort: indeed he keeps open house, and accounts all things hee hath common to his friends. 'Tis said of *Archefilaus*, that he laid

Jesus Christ is an haven and harbour to poore shipwreckt soules; he is indeed all in all to his poore friends; his treasures stand open to his friends, they may come and take abundantly; yea sometimes hee brings it before they come to fetch it; they have it before they aske it. Hee

laid a bag of money
under his sick friends
pillow, rather choo-
sing that his friend
should have the plea-
sure to finde it; then
the paine to aske it.

Out of La-
sion in the
passion of
aversion.

Gausians hath a story
of one *Zenothemis*,
who when his friend
Menecrates was degra-
ded of his honour, and
had his goods confis-
cate, and every one a-
voyded him as a mon-
ster, tooke him home,
and made him parta-
ker of his treasures :
Menecrates weeping for
joy, told him that he
was not so sorry for
want of wealth, as for
this, that he had a
daughter marriagable,
but deformed. Never-
thelesse *Zenothemis*
told him he should not
be troubled at that;
for I (saith he) will be
her husband, though
she were but halfe a
woman, having a body
mishapen and limping,
&c.

6. A friend when
absent in body, is present
in

Hee is all hee is, and
imployes all hee hath,
and doth all he doth,
for his friends. Jesus
Christ is such a friend
to poore sinners, that
though he finde rhem
degraded of all their
honour, that is, being
with God; have all
their goods, that is,
all the creatures con-
fiscated; and gaz'd
on by Angels as mon-
sters: yet hee takes
them home, cloaths
them with his white
Linnen, supplies their
wants with his ful-
nesse. And that there
may be nothing wan-
ting to compleat
their happinesse, he
will marry them to
himselſe; Hee will
overlooke all their
deformity, forget all
their disproportions
and make them his.

Hof. 2. 11

6. Christ is bodily in
Heaven, yet, with his
people

in affection ; A friend is more where hee loves, then where he lives. | people on earth ; he is present with them, as with his father.

— Non nos mare separat ingens,
Nec viæ nec montes, nec clausis mœnia portis.

Nor Sea, nor way, nor hills, nor wals, nor gates,
Though wide, high, shut, shall make us sepa-
rates.

It hath been ob-
served that *Palmes* di-
vided one from ano-
ther by an arme of
the sea, have bowed
their toppes one to-
wards another, as wit-
nessing their amity,
and protesting against
the Element which
had disunited them.

17.9. 7. A friend giveth
beauty counsel, or coun-
sell from the soule.
David saith of his sup-
posed friend, wee
35.14 tooke sweet counsell,
or we sweetned coun-
sell together.

8. A friend protects
his friends. He is a man
of another mans
peace, one who hath
an eye to the well-
being of others, and
vindicates them from
evill

Jesus Christ though
placed in Heaven, is
continually inclining
his head towards his
friends ; he is ever
and anon looking to
them, and com-
ing to them : for
nothing can keepe
him off from his
friends.

7. Christ gives his
friends sweet counsell :
he is their counsel-
lour in all cases. He
directs their way for
them, and sheweth
them how to order all
their goings.

8. Christ setteth a
watch over his friends.
He is very tender of
them, and is as jealous
of them, as of his
own Name. He vin-
dicates his friends
from

evil reports, and frees them from danger.

from Satans accusations, and defends them from the powers of darkness.

9. A friend is willing to spend his life for a friend. Men have been willing to dye to save their friends alive. For a good man, that is, for a friend one would dare to die.

9. Christ layeth down his life for his friends, or rather for his enemies, to make them friends. Christ dies that they may live. And greater love can no man shew then to lay down his life for friends.

Rom. 5 4.

John, 15 13

10. A friend can do that for a man with credit, which were a disgrace for a man to do himselfe: things (as to beg, &c.) are gracefull in a friends mouth, which would make ones selfe to blush.

10. we by our friend Christ can be bold with God. He for us, and we by him can goe to God with full assurance; but of our selves, and by our selves, we durst not look God in the face.

II. Concerning the Spirit.

XVIII. The Spirit of God is set forth by Oyle, Unction, and Anoyment.

Psa. 45. 7. John 2. 20. 27.

Oyle.

The Mystery.

The Revelation.

Unlesse it be well eaten,

Oyle will never be inwardly mingled.

The Spirit will never mingle.

mingle. or incorporate with any other liquid thing. It being full of aire swims upon, and cannot endure to be kept under.

2. *Oyle cannot be dyed up by Summers heat or winters cold: its able to conserve and maintaine its being against the scorching Sunne and incroaching Frost.*

3. *Oyle is of a soft and softning nature; it hath a dilating quality, which by soft and insensible degrees, spreads and still gaires upon the bodies where it falls.*

4. *Oyle strengthens; and this I suppose was one end, among many others which they had in anoynting their bodies, to strengthen themselves.*

5. *Oyle is of a fat and feeding substance, its a very nourishing thing. A feast of fat things, or of Oyles.*

6. *Oyles*

nor become one with the flesh. The Spirit is from above, and alwayes lives above; the Spirit cannot be under the command of any lust, &c.

2. *The Spirit cannot be dried up by any heat of persecution, nor by any cold and chilly season, wherewith the soule is often almost benumbed; it will live, though flesh would stifle it.*

3. *The Spirit doth supple and soften the heart; it doth sweetly diffuse it selfe upon the soul, and ever makes way till it have filled the soule with grace for grace.*

4. *The Spirit of God doth strengthen every soule upon which he is powred forth. He is Eph. 6. 10. the power of Gods might in which the Saints are strong.*

5. *The Spirit feeds us, and by the Spirit wee are fat and well-likeing before God.*

F 2 6. *The*

76 *Mysteries and Revelations.*

Isay 26.6.

Psa. 104. 5.

6. Oyle procureth beauty, it maketh the face to shine: it makes a cheerfull countenance.

7. Oyle was used for lights; the Virgins tooke Oyle in their Lamps to keepe them burning, that they might give light.

8. Oyle is of an opening and clarifying nature.

9. Oyle mitigates pains and aches, it makes a man that is anoynted therewith more agile, nimble, and fit for motion.

Luk. 10. 34. 10. Oyle heals wounds, allayeth swellings, expels poysons: The Samaritan powred wine and Oyle into the mans wounds who fell among thieves. Oyle searcheth into the wound, and opens it.

11. The Olive was an Hieroglyphicke of wisdom among the ancients.

6. The spirit is the beauty of Saints. He makes their faces as the faces of Moses and Steven to shine most gloriously.

7. The Spirit is the light of Saints. The spirit illuminates them to know all things which are freely given them of God.

8. The Spirit opens our understandings, clears our sight, and cleanseth our soules.

9. The pourings forth of the sweet Oynments of the Spirit doe assuage the grief of soules; they ease the soule, and fit it for motion Godward.

10. The Spirit onely (by his word to, and worke in a soule) can heale its wounded conscience. The Spirit allayeth the swellings of pride; and expels the poyson of Satan which came into the soule with his fiery darts.

11. The Spirit teaches us the wisdom of God; and this done, brings

Antients. The Olive branch brought to Noah discovered the waters abatement. brings an Olive branch of peace, and assures us that the flood and deluge of Gods wrath is abated and gone.

XIX. *The Spirit compared to Wind.*

John 3. 8.

Wind.

The Mytery.

1. **T**He wind is of a subtile and invisible nature; no man ever saw it, nor is its way known. It passeth the search of reason to finde out whence it commeth, or whether it goeth.

2. *The motion of the wind is very swift; and therefore tis said, to expresse Gods swiftnesse, He flies upon the wings of the wind.*

3. *The motion of the wind is various; it doth not alwayes blow one and the same way; and its severall motions have severall effects*

The Revelation.

1. **T**He Spirit is invisible, and works invisibly: all his wayes are unsearchable and past finding out. The naturall man knoweth not the things of the Spirit, nor indeed can he. 1 Cor. 2. 14

2. *The Spirit is very quick, and swift in motion: he is every where, and moves in the hearts of his people without going from one to another.*

3. *The Spirit moves variously, now after the North wind, then after the South wind; and its motions have various*

effects and various operations in the soule.

4. *The wind worketh powerfully, strongly, and irresistibly.* It hath a mighty force in making away all that stands in its way. It turnes up the Cedars of Lebanon by the rootes. It rends the Mountaines, and breaks the Rocks. The *Italians* made a God of the wind and dedicated a Temple to it, because they had seen its force in tearing the ships, and disperling the Army which *Sigismund* had prepared to invade *Italy*.

John 3.18.

5. *The wind bloweth where it listeth.* We cannot command the wind to blow where or as we would have it; it moves, and ceaseth to move, freely.

6. *Winds dissolve the clouds,* and so occasion raine to water the earth, to soften it, and make

4. *The Spirit is mighty in operation,* there is no standing before it. It brings downe and levels all the high and lofty mountaines exalted in our hearts against grace. It roots up the roots of bitterness; rends the hard and flinty hearts of men. The mighty power of the omnipotent arme of God worketh irresistibly in the things of nature and grace. Well may the Spirit be worshipped for God, being so omnipotent.

5. *God hath mercy on whom he will.* He sends the wind of his grace to blow in one soule, and not in another; and at one time, and not at another. He worketh in every one severally as he will.

6. *The Spirit doth dissolve the clouds of iniquity,* and waters the heart with teares of

make it fruitfull.

7. *The wind hath a cleansing force ; it purgeth and purifies the ayre, which else would be condensed and purified.*

8. *The wind is of a searching nature, it finds out the most hidden places ; it passeth through the most private corners and most indiscernable crannies.*

9. *The wind cooles and refresheth us in hot times ; the wind tempers the distempers of nature.*

10. *The wind disperseth and scattereth clouds, and so, maketh a serene, faire and cleare ayre. It dispels mists and fogs which did darken the ayre.*

11. *The wind hath a cherishing and a fruitifying*

of repentance and godly sorrow, and keeps the heart soft and humble, and makes it fruitfull.

7. *The Spirit doth cleanse the soule, and purge the heart from deadnesse and dulnesse, and grosse-nesse, that it may not be corrupted.*

8. *The Spirit discernes and finds out the hidden thoughts of men ; it searcheth betwixt the joynts and the marrow. The Spirit trieth all things.*

9. *The Spirit doth sweetly coole, refresh, and comfort our souls in the heat of fiery tentations.*

10. *The breathings of the Spirit make faire weather in the soule ; so as the soule may clearly see the Heavens, yea the bosome of God open in Christ ready to receive it.*

11. *The Spirit, of a barren wilderness makes*

80 *Mysteries and Revelations.*

<p><i>fying force. Without the wind nothing would grow or prosper.</i></p>	<p><i>a fruitfull Land: It is the Spirit that cherisheth and animates our soules.</i></p>
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XX. *The Spirit likened to Water,* Ezek. 36.25.

Water.

The Mystery.

1. **W**ater for its rise is from
Eccle. 7. 1. *the Ocean: thence they come and thither they return.*

2. *water is a very necessary thing; we cannot live without water. Its necessary.*

1. *To quench our thirst, to allay the heat of our stomacks, the height of misery is*
Phil. 63. 1. *expressed by a barren ground where no water is, because a man may die with thirst.*

2. *Its necessary to soften things hardened, which otherwise are of no use to us; as stone, &c.*

The Revelation.

1. **T**he Spirit floweth forth from God, and to God he returnes and carries many a soule with him.

2. *There is a necessity of the Spirit, we cannot live to God, but by the Spirit.*

1. *Nothing can satiate the longings of a thirsty soule, but a draught of the fountains of the Spirit. How dry and parcht is that soule which hath not the Spirit!*

2. *The Spirit softens our hard hearts, which are even baked together for want of watering.*

3. *The*

3. *The*

3. *Water is necessary to quench fire*; sometimes the fire goes from the chimney to the house top, and then we see the use and necessity of water.

- 4. *Water is necessary to cleanse us*, to cleanse our bodies, and our clothes, &c.

5. *Water is necessary to make our gardens and our fields fruitful*; the earth would gape for thirst, and open its mouth wide enough to swallow us up, were it not for water.

3. *Water is a free and cheap thing*, easie to come by; it doth not cost us much. It is a common element, none are barred from it, any may goe to the River and drink. 'Tis a sad time when water is sold.

3. *The Spirit onely can quench the a'piring fire of lust, pride and passion*; which else would burne poore soules into ashes, and consume them to nothing.

4. *The Spirit onely* Exc. 26.25
washeth us, and cleanseth us from all our pollution and defilement.

*5. *The Spirit by watering us with the streams of his grace doth make us fruitfull and abounding in every good worke*; and did not he water us every moment, the roots of grace would not be able to bear fruit.

3. *Hoe every one that thirsteth, come and buy water*, (that is, the Spirit) *without money*, and without price; who ever receiveth Christ, in him shall be a fountaine of living water; that is, John. 4. 14 the Spirit. Woe to us were wee to buy our waters.

4. *There*

4. *water is a plentiful element; tis a copious thing; there is water enough to supply all.*

4. *There is Spirit enough for every poore soule, to supply all their wants, and to last even to eternity.*

III. Concerning Saints.

XXI. *Saints are called Babes.*

I Cor. 3. 1.

Babes.

The Myserie.

1. **B**abes beare in their faces their fathers image; they represent them of whom they be begotten.

2. *Babes are something of our selves without us; they are branches broken off from us; they are our selves in fraction.*

3. *Babes are growing things; they doe increase more and more unto man-hood.*

4. *Babes are very harm-*

The Revelation.

1. **T**he Saints are the image of God. Man is but the *Sciography*, Saints are the *Eiconography* of the Divine nature. Nothing is such a lively representation of God as is a Saint.

2. *The Saints are as so many sparkes struck out of God. As so many babes issuing out of him, and yet still abiding in him.*

3. *The Saints grow from grace to grace, till they come to be perfect men in Christ.*

4. *The Saints are as harm-*

harmlesse, they are not injurious, nor malicious to any.

5. Babes cannot goe alone, nor feed themselves; and therefore have their nurses to attend them, to taste their meat and put on their cloaths for them.

6. Babes cannot bear strong meat, they are fed with milke, and such things as are most nourishing, soonest digested and most easily concocted.

7. Babes are very deere to us, we are tender of them, our very hearts are set upon them.

harmlesse generation; they are oppressed, but oppresse not; wronged; but wrong not.

5. The Saints have the Spirit & Angels to guide feed, and guard them: they cannot take care for themselves, and therefore have overseers.

6. The Saints while babes are fed with milke, joy and comfort: but indeed when they are grown up, they must feed on courser fare at times. They have gall and wormwood for many a meale.

7. God is very tender of the Saints his babes; his eye and his heart is alwaies towards them.

Saints

XXII. *Saints called Children.*

Eph 5.1. & 1.5.

*Children.**The Mystery.*

1. **C**hildren are born of us; they are the seed of our loyns, and the fruit of our wombs.

2. Children partake of our nature; they are flesh of our flesh, and bone of our bone.

3. Children are called by our name; our name (and not anothers) is named upon them.

4. Children have their portions from their parents; parents provide maintenance and livelihood for their children, and leave their estates to them.

5. Children sit at our Tables with us, they feed on the same food, and dip their finger in the same dish with us.

The Revelation.

1. **T**he Saints are born and begotten of God. The seed of God, and travell of Christs soule. John 1. 13.

2. The Saints are partakers of the Divine nature, they are Spirit of Spirit. 2 Pet. 1. 4.

3. The Saints are called after Gods Name, Godly from God, Christians from Christ, Spirituall from the Spirit. John 3. 6.

4. God provides for his people, & that they may not want, he himselfe is become their portion. All God is, all God hath, all God can doe is theirs.

5. The Saints eat the food of God, and that is Gods enjoyment: they have the same meat and drink with Christ.

6. Chil-

6. The

1. 17, 28

6. *Children are free they do not pay tribute as strangers do; they are born to priviledges, whereas strangers buy their freedom. As Paul told the Captain, I was free born.*

2. 23, 26

6. *The Saints are born to great and glorious priviledges; though indeed Christ bought all for them, and bought them to enjoy all. They are free men, and the denisoms of Heaven.*

Thus the Saints are children considering them as *from* their parents: They are children also considering them as *to* their parents.

1. *Children are very teachable; we may learn them any Language, Art, or Science we please: their genius is flexible.*

Mat. 18. 3.

2. *Children are very humble; therefore Christ said to his Disciples, Whosoever shall humble himselfe as this little child, the same is greatest in the Kingdom of Heaven. They doe not take care for great things, they are not minding the world, &c.*

3. *Children are obedient*

1. *The Saints are very flexible and yielding to the teachings of God. Their hearts are at Gods command and dispose.*

2. *The Saints are not onely humbled, but they are also humble ones. God dwelleth with the humble, that is, with the Saints. The Saints minde not the things of the world, nor seek they great things for themselves.*

3. *The Saints are obedient*

dient to their parents ; they are at their parents beck. They do but wait to know their parents will, that they may obey it.

4. *Children are very tender of their parents honour , that neither they or others blemish it. They will rather suffer themselves then suffer their parents to suffer. Tis storied of a Kings sonne who was tongue-tied, that seeing one about to strike his father, by straining himselfe loosed the strings of his tongue, and cryed out strike not the King. So tender was he of his fathers welfare.*

5. *Children, and all they had and did was anciently for their parents. As appears by* Gen. 48. 22. *Jacob, Gen 48. 22. I give thee one portion above thy brethren, which I conquered with my Bow and with my Sword. Which Jacob himselfe never pur-*

dient to God ; yea 'tis their meat and drink to doe his will ; He is their father, and they honour him.

4. *Saints are tender of Gods honour ; if any revile them, or strike them, it goes not so much to their heart ; but they cannot endure to see their fathers honour in the dust. Though they be silent and tongue-tied when they themselves doe suffer, yet their love and duty to their father constrains them to speak if his Name be like to suffer. They take more care for God then for themselves.*

5. *The Saints are all they are, and doe all they doe, and imploy all they have for their God. They account not their being worth enjoying, but as it may be laid out for God. They are in the world as Christ was in the world, and that is to doe*

purchased, but his sons did when they kild the *Sichemites*: onely hee was Lord over them, and all they conquered, and therefore called it his, as if it had been purchased by himselfe.

doe their (as hee did his) fathers will; they live in God, and live for God. God is their end, and not they themselves.

XXIII. Saints called Heires and First-borne, Rom. 8. 17.

Heb. 12. 28.

First-born.

The Myserie.

227. 29 **1. The First-born had** a Princely power and dominion over their brethren. They bowed downe before them; they were next to their Father in honour.

2. *The First-born were Priests* in their Fathers families, till the Levites came in.

3. *The first-born had the inheritance*; the rest had but a piece of money: and to this day

The Revelation.

1. The Saints are made Kings to God; and God makes the world their brethren (after the flesh) to serve them. They are next to God in honour.

2. *The Saints are Priests to God*, to offer up themselves a holy and acceptable sacrifice unto God.

3. *The Saints have Heaven for their inheritance*; the world hath but a small allowance for

day we see that men use to make their inheritance to the first-born. And besides the inheritance, the first-borne had a double portion of the goods.

Deut. 21: 17

4. *The first born were redeemed with a great price*; the redemption of a first born was with no lesse then five Shekels.

5. *The first born had a peculiar sort of apparel*, whereby they were distinguished from others; such was Esau his goodly rayment, which Rebecca put upon Jacob.

Gen. 27: 15

6. *The First borne had the blessing annexed to him*; and unlesse they were supplanted as Esau was by Jacob, they were blessed of their Father, especially when their fathers were about to die.

בכור
primogenitus.
בכור
bechor.

for all they have amounts to no more then vanity. God makes himselfe and all to the Saints. The Saints have a double portion; they have for this life, and that which is to come.

Eccles.

1 Tim.

4. *The Saints are redeemed with a great price*, with the precious blood of Christ; he himselfe was their redemption-money.

5. *The Saints are clothed with the goodly rayment of Christs righteousness*; holiness is the Saints livery, whereby they are distinguished from the rest of the world.

6. *The Saints are the blessed of the Lord*; and none can take either birthright or blessing from them; they are blessed, yea and they shall be blessed. Jesus Christ blessed them at his departure; and that blessing shall never depart from them.

The

The difference between the Heirship of
the children of men and the chil-
dren of God.

1. **A**mong the chil-
dren of men, all
cannot be heires; they
cannot all have the
inheritance.

1. **B**ut the Saints are
heires together, Rom. 8. 17
yea heires together
with Christ; they all
have all.

Their co-heirship appeares:

- 1 They have all the same father. Ephes. 4. 6
- 2 They are all of the same body. Ephes. 3. 6
- 3 They have all one Spirit. Eph. 4. 3, 4
- 4 They weare the same apparrell. Gal. 3. 27, 28.
- 5 They all have the same gifts of grace; Eph. 4. 4, 5
- one faith, one hope. 7.
- 6 They all have the same promises. Ephes. 3. 6
- 7 They have the same or the like atten- Heb. 1. 13.
- dants, viz. Angels.
- 8 They shall all have the same glory, the 1 Peti. 4.
- same crowne incorruptible, which fa-
deth not away; and they shall all enjoy
it in the same place. There's roome e-
nough for Abraham and Lot.

2. The first borne of
this world are heires
only to a little earth;
their inheritance is
but of this world.

2 But the Saints are
heires of Heaven; they
are borne to a King-
dome that is above.

3. The first-borne of
this world are oftentimes
by policy deprived of
their

3. But the Saints
cannot be by policy or
of force deprived either
of

90 *Mysteries and Revelations.*

their title, and by force deprived of the enjoyment of their inheritance. They are supplanted as *Esau* was, and turned out of all.

4. The first-borne of the world are heires onely of a temporary inheritance; their inheritance will not live as long as they are to live: they must leave it all.

of title or possession; for their life and inheritance is hid with Christ in God. Their treasury is in Heaven where Mat. 6. 19 moth cannot corrupt, nor thieyes break thorough and steale.

4. But the inheritance of the Saints is everlasting in the Heavens: it will never decay, but outlast time it self, being to endure for ever.

XXIV. *Saints are called Sheeps.*

John 10.

Sheep.

The Myserie.

1. **S**heepe are very harmlesse creatures. Hence proverbiall *we say* *Bios* *Chw*, to live like a sheep, that is, harmlesly. And *we say* *more* *ovine*.

2. They are creatures which the beasts o prey doe look after, they are haunted

The Revelation.

1. **T**he Saints are an harmlesse, quiet, and gentle people. They suffer wrong, but doe none. To live the life of a Saint, is to live quietly, peaceably, voyd of offence toward God and man.

2. The Saints are the game which wicked men, the dogs, wolves, and

haunted and hunted by dogs, wolves, and foxes: no creatures live in more danger then sheep, and therefore need a shepherd.

3. Sheep are patient creatures; they open not their mouth when led to the slaughter.

4. Sheep are sociable creatures; they company much, and keepe together in flocks.

5. Sheep are contented with hard fare; though they are kept but on commons, they will live.

6. Sheep are very tractable creatures; you may lead them where you please: as God led Joseph like a sheep.

7. Sheep are profitable creatures; they are as usefull as any creature; they are altogether usefull; there

and foxes of the world, *hunt for*. They are ever prosecuted and persecuted by the ungodly of the world.

3. The Saints beare the hand of the Lord *Psal. 39. 9.* with patience; though he kill them they will not complaine.

4. The Saints delight to be congregating; they meet often together and flocke together to enjoy God in each other.

5. The Saints are contented with a little; though they have but pulse, but bread and water, they can live contentedly; they looke not after superfluities.

6. The Saints are willing to be led by God, they will follow the Lambe wheresoever he goes.

7. The Saints are very profitable where ever they come; they are doing good and enriching the world with

is nothing in a sheep but is of good use. They doe enrich their owners.

8. Sheep are fruit-
ful, they increase and multiply exceedingly.

with what God hath given them; the world would not subsist but for the Saints.

8. The Saints are as a flock of sheepe, whereof every one beareth twins, and there is none barren among them.

XXV. The Saints are likened to Eagles.

Marth. 24. 28.

Eagles.

The Mysterie.

1. **E**agles are quick sighted; their eyes behold afarre off. They are also strong sighted, for they (such as are genuine) can for a long time looke against the Sun with an open, stedfast, and undazeled eye. For their quicksightednesse, we proverbially call a quick sighted, as also an insighted man. *An Eagle-eyed man.* A man who can quickly search and dive into the

The Revelation.

1. **T**he Saints are cleare and quick sighted; they can see from Earth to Heaven; they can through Christ looke on God with an open eye, whom the world cannot see and live. They are also well insighted in the things of God; they pry into the secrets of God, and into the mysteries of godlinesse. They foresee the evil, and hide themselves, whereas the

Job 39. 29.

נשר
שוך

Job 39. 29.
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Job 39. 29.
נשר
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Acts 9. 10.

Pro. 27. 11.

the depths of business.

2. *Eagles are very speedy winged, and swift of flight; 'tis said of Saul and Jonathan, they were swifter then Eagles; and 'tis said of Eagles, they make haste to the prey. The flying of the Eagle is used in Scriptures to denote exceeding swiftnesse, as Jer. 48. 40, Jer. 4. 13. Lament. 4. 19. Hos. 2. 3. Habac. 18.*

3. *They are greedy in dividing and devouring the spoyle. The young ones sucke up blood. And this is the reason why the Roman Legion carried the Eagle; for Birds of prey were usually taken into Ensignes of war.*

4. *The Eagles doe mount up on high and soare aloft. They dwell in the rocks; They make their nests on high, they exalt themselves*

the wicked passe on and are insnared.

2. *The Saints are very speedy and swift in their motions to Christ. They runne yea they fly to him; they make haste to their God. They flee away as an Eagle toward Heaven, and are carried upon Eagles wings. They fly as Doves to the windows. They are not well, but when they are soaring aloft toward the bosome of God.*

3. *The Saints cate so heartily of Christ, and feed on him with such good stomachs, that they even prey on Christ. They are very greedy in sharing Christs banquet. They suck up much of his blood, which is better then Wine.*

4. *The Saints love to dwell on high, and to Phil. 3. 20. have their conversation in Heaven. They build their nest above the Stars, in the bosome of*

selves, even to the Stars.

God. They are not of the earth, neither can they rest here, but mount up (like Eagles) to be with God.

Isa. 40. 3.

Isa. 40. 31

5. Eagles are unwearied in their flight; they doe not faint with flying, but continue long, and hold out long in flight.

5. The Saints are not weary in their motion toward God. They run without wearinesse, they walke without faintnesse. They are held up, and therefore they hold out unto the end.

Astrōs

à insens.

et

mm.

Isa. 103. 5

6. Eagles are lively and long lived; for they renew their strength (by changing their feathers). Hence Aquila vivacior more lively and lifefull then an Eagle.

6. The Saints are lively and frish; they doe flourish, and are green in their old age. They renew their strength, but casting away their owne, and taking the strength of Christ: Death doth not end their life.

Job 39. 30

Isa. 14. 28

7. Eagles are where the carcase is; where the flaine is, there are they; and where the carcasle is, there the Eagles are gathered together.

7. The Saints are where Christ is; they abide with Christ and will not leave him: & where should they go? he onely is the food of eternall life.

8. Eagles (as 'tis storied of them) are not stricken with lightning. Hence the Poets say that the Eagle was

8. The Saints are not smitten with the lightning of Gods wrath. The consuming fire, that is, the wrath of God

Jupiter's Harnesse-bearer; And it may be for this they were in the Roman Legions.

9. *Eagles seldem or never eat the prey alone, but they suffer other birds to feed together with them. The ancients did set forth benignity under this Hieroglyphick of an Eagle with other birds taking meat out of the same pot.*

10. *The Eagles doe wage a continuall war with the dragons, and will not be at peace with them: there is irreconcilable hatred betwixt them.*

11. *The Eagles are contemners of reproaches and affronts; though the night-crows provoke them, they are not moved as it.*

God doth not touch them, nor come neere to them, for Christ hath borne it for them.

9. *The Saints doe not inroach to themselves, but admit of a community. They doe not eat their morsels alone, but are willing that any, yea that all should partake of their dainties. They are not so evill-eyed as to grudge any the participation of the Gospel-feast.*

10. *The Saints are continually in war with the principalities and powers of darknesse. Michael and his Angels are alwaies fighting against the divell and his angels.*

11. *The Saints take no notice of the night-crows of the world, the sons of darknesse. they are not at leisure to thinke of them, when they revile and reproach them.*

Saints

XXVI. Saints are called Angels,

Rev 14. 15. &c.

Angels.

The Mystérie.

1. **A**ngels are of a pure & spirituall nature; they have not flesh and bone as we have. And hence 'tis that they are invisible and cannot be comprehended by our senses.

Pla. 104. 4.

Luke 24. 39.

Mat. 25. 31

Rev. 14. 10

2 Sam. 14. 22.

Sciunt hoc
post hoc, non
hoc ex hoc.

2. Angels are very holy. When the Sonne of man shall come & his holy Angels. And hee shall be tormented in the presence of the holy Angels.

3. Angels are very wise. David was wise according to the wisdom of an Angel of God, able to discern betweene good and evil; and for their wisdom Angels are called

The Revelation.

1. **T**he Saints are of a pure and spirituall nature. Though they are in the flesh, they are not flesh; for that which is of the Spirit, is spirit. They are indeed such as the world sees not, though they look them in the face. For the Saint is the hidden man of the heart; A Saint is a man in the spirit.

2. The Saints are a people of holiness; yea of his holiness; that is, holy in the holiness of Christ. They are altogether holiness to the Lord.

3. The Saints are a wise people. Wise as Serpents, wise to do good. They are wise as, yea wiser then Angels; for to them is made known by the Saints the manifold wisdom of

Iohn 3.

Eph. 6.

Eph. 3.

called *Intelligences* : this being the difference between them and men, that Angels are *intellectuall*, and men *rationall* beings. Angels use not Syllogismes or Inductions, &c.

of God; none understand God better then Saints, for they know him by the light and wisdom of himselfe, that is, Christ and the Spirit.

Pet. 1. 12

4. Angels desire to pry much into the mysteries of grace and mercy by Jesus Christ. The Gospell is a deep which they take great paines to stoop down that they may peep into it, and as through a Key-hole see the wisdom, goodnesse, and power of God.

5. The Saints make it all their businesse to study Christ, and the Gospell; they dig and dive for it as for an hid treasure. They are ever peeping and prying into the bosome of Jesus Christ, that they may know that love which passeth knowledge.

1 Cor. 2. 2.

Ephes. 3. 19

Ch 6. 15.

5. Angels are lively, beautifull, and shining. Stevens face was as the face of an Angel, that is, shining with glory; for when the Angels did appeare they appeared in brightnesse; and therefore 'tis that they are painted in the most youthfull and beautifull shapes. And when we praise a man for beauty, wee say he is like an Angell.

5. The Saints are faire and lovely; they shine in the beauties of holinesse, that is, the comelinesse which Christ hath cloathed them with. They need not paint or patch their faces, for 'tis their beauty to be without spot; saith Christ of his Spouse, thy voyce is sweet, and thy countenance comely.

Cant. 2. 10

Cant. 2. 14

1519

6 The

3 Pet. 2. 11 6. Angels are great
in power and might;
they excel in strength

3 Thel. 1. 7. Psal. 103. 26. they are
mighty; for one An-
gell in a night slew an
hundred fourscore and
2 Kings 19 35- five thousand in the
camp of the Assyrians,
and when they arose
behold they were all
dead corps.

7. Angels are swift
in executing their busi-
ness. They have wings
and fly, as Gabriel was
caused to fly swiftly.

8. Angels are very
obedient to God, they do
his command.

Their obedience is
seen first in their
service to God.

2. In their service
to such as are
Gods.

Toward God.

1. They stand be-
fore him, as a wait-
ing man or servj-
tour before his Ma-
ster, to heare his
voyce, and know his
plea-

6. The Saints are Phil. 4. 7
strong in the power of
Gods might, that is,
Christ who streng-
thens them. By the
strength of their God
they encounter with
and put to the rout
whole Myriads of
temptations, and con-
quer millions of cor-
ruptions.

7. The Saints are
very swift in their moti-
ons Godward; they are
carried on the wing
of spirituall affecti-
ons, and mount up to
God.

8. The Saints are obe-
dient to God, they stand
ready prest to doe his
will.

They serve God, and
one another for
Gods sake.

Gods

1. The Saints stand
waiting upon God, to
know what is his
good pleasure con-
cerning them; that
when they under-
stand

pleasure. To stand before a man in Scripture phrase is to wait upon a man.

2. *Angels admire, reverence, and adore God and his glorious Majesty*; and therefore vaile their faces before him.

3. *They give glory to God*, yea tis their very businesse to sing *Hallelujahs* to God; *ἡ ἀγγελία ᾠδοῦν καὶ ψάλλειν τῷ κυρίῳ*. Angels worship is Psalm-singing or praise-singing unto God.

They doe their service,

1. *Joyfully*. The Morning stars sang together, and all the sons of God shouted for joy.

2. *Angels doe their service*.

stand what is his good and acceptable will, they may be in readinesse to every good word and worke.

2. *The Saints vaile their faces with many a scarlet blush of self-abbhorrency*, when they stand before their God. They have high, and honourable thoughts of God, whom they reverence and adore.

3. *The Saints make it their worke* (and account it their greatest wages) to give glory to God. They know no other glory then to glory in the Lord, and to give glory to the Lord.

The Saints do their service.

1. *Joyfully*. 'Tis their very delight (as it was Christs) to doe the will and sing the praises of their God.

2. *The Saints are reall*

service faithfully; they keep close to their worke, and turne not aside on any pretence: neither doe they mince their worke and do it by halfs.

3. Angels are constant in their service; they proceed ~~to~~ to the uttermost, and perseuer to the end.

4. Angels are unwearied in their service; they runne and returne, and are as lively at the end as they were at the beginning. They are fresh and ready for new expeditions.

5. Angels seeke not themselves in serving God. They know not themselves, nor love themselves, but in and for their God. They will not take the least honour to themselves.

reall, cordiall, and faithful in their service of God. Their heart is wholly set on God. Promotion shall not bribe them, nor affliction fright them from the service of God.

3. The Saints go on from strength to strength, degree to degree, grace to grace, even to a compleat and perfect stature in Christ Jesus.

4. The Saints run without wearinesse, and walke without faintnesse; they are not spent in spending themselves for Christ. They are alwaies strong in the power of Gods might.

5. The Saints are to doe nothing to their own, but all to the glory of God. And saith Peter, Gaze not on us, for wee have not done this, but Christ hath done it.

Rom. 7

it. And David, not unto us, (he doubles it) not unto us, but unto thy name be the praise. Psa. 115. 1.

2. *Angels serve the Saints.* They are all ministring spirits sent forth to minister for them who shall be heires of salvation.

1. *Angels reveale Gods mind.* They are Gods messengers going up and down the world to discover God. They are Gods *Nuncios*.

2. *Angels rejoyce at the conversion of sinners;* they are glad when the number of heavenly *Quiristers* is increased.

3. *The Angels attend the Saints,* who are committed to their charge; that no evil touch them

2. The Saints also serve the Saints.

1. The Saints (by the words of their mouth and the worke of their hand) doe preach and publish to the world what is the mind and will of God, and that is holinesse.

2. The Saints are like minded; tis their joy to see or heare of any poore soules being brought in to the number of such as shall be saved.

3. The Saints doe attend the Saints; they have an eye to the good of all men; but especially to

Psa. 91. 11.

them, nor any danger come neere them. They are to beare the Saints in their hands, that they dash not their foot against the stone.

And therefore

Psal. 34. 7.

1. *They encampe about them.* The Angell of the Lord encampeth about them that feare him, and delivereth them.

Zach. 1. 12.

2. *They pray for them*, as the Angell in *Zachariab*. How long O Lord of Hosts wilt thou not have mercy on *Jerusalem*, and on the Cities of *Judab*?

1 King. 19. 6. 7.

3. *They supply the wants of the Saints in time of need.* They are ever taking notice of the Saints conditions and cases,

to the household of faith. They take a kind of charge of each other, to watch over one another, and to bear up one another.

And therefore

1. *They doe encampe one another,* Inke
Keep
selves
one
then. and guard and garrison one another with their utmost power.

2. *The Saints pray for each other*, and carry one another deare and precious to the Throne of grace. They are so one in the oneness of Christ, that they cannot be unmindfull of them which are borne of the same will of God as they themselves are.

3. *Saints* (as they have all from Christ, so they) *lay out all upon Christ*; if they finde him hungry they feed him, if thirsty

ses, and accordingly apply themselves to them. They have drest a dinner for the Saints, who else had given up the ghost for hunger.

4. *They are often sent to comfort the Saints.* They often bring them glad tidings of great joy.

9. *Angels are blessed;* and their blessedness is in this, that they are continually in the sight and enjoyment of God.

10. *Angels are appointed to their severall functions;* They have not all the same employment, nor are they all of the same degree: there are Principalities, powers, &c. but all know and keepe their own rank.

thirsty they give him drinke, if naked they cloath him; if in prison, they visit him. They will not see Christ in want. *Mat. 2. 11. &c.*

4. *The Saints are often messengers of good news to each other,* when they are declaring Gods dealings and imparting their severall experiences.

9. *The Saints are a blessed people,* and blessed in this that they have the Lord for their God, that they see him in his light, and live in his life.

10. *The Saints are appointed to severall Orders and ranks,* to severall offices and employments. Though they are all members, yet seated and situated in severall parts, and for severall uses.

1 Cor. 12. 14, &c.

Though

Though the *Saints* are in many respects lower then the *Angels*; yet in this they are higher then the *Angels*, viz.

THAT Jesus Christ and the *Angels* are not one as head and members so as to make up one body; he tooke not to himselfe or on himselfe the nature of *Angels*.

Heb. 2. 16.

BUT the *Saints* and Christ are one body; they are bone of Christs bone, flesh of Christs flesh, yea Spirit of Christs Spirit: for that which is borne of Spirit is Spirit. Christ tooke into as well as unto himselfe the seed of *Abraham*.

1 Cor. 12.

Heb. 2.

The

XXVII. Saints are likened to Gold.

Job 23. 10. Iſa. 13. 12.

Gold.

The Mystery.

Gold is a pre-
cious mettall.

Tis a mettall that is
priced at an high
rate; and in Scrip-
ture precious things
which are of great
value are set forth by
Gold; and tis be-
cause of its worth
that it is so much
sought after, and so
much made of.

1. Gold is a solid and
well compacted mettall,
closely united within
it selfe. Tis not so
porose as other met-
tals.

2. Gold is a pure
mettall; it hath the
least drosse in it of
any mettall: and
hence it is that Gold
is more free from
rust then other met-
tals are.

The Revelation.

The Saints are a
precious people;

The Saints are greatly
esteemed,

1. Of God } Portion Deut. 32. 9
as his } and
glory. Esay 46. 13

2. Of the Angles as
their charge. Psa. 91. 11.

3. Of their fellow
Saints as their
brethren.

2. The Saints are
closely united

1. To God.

2. To one another;
and if they divide, tis
because of the drosse
that cleaves to them.

3. The Saints are the
purest of men, for they
are men purified and
refined. Other men
are full of flesh, which
is drosse; but the
Saints are full of the

H

Spirit,

אוראב
712
more.

4. Gold is of a beautifull, shining, and glittering colour. When tis faire and cleare weather, we say *aurescit aer*, according to *Jobs* expression, *faire weather* (the originall is) *Gold* commeth out of the North. And when we would make any thing faire and beautifull we *gild* it over.

5. Gold is very *plyant*; you may bow it; it is reckoned among its natures to be soft and pliant. And this softnesse is from the great quantity of spirits which are in it, which ever helpeth to enduce yeelding.

6. Gold will *endure the fire*. Saith *Job*, when I am tried I shall come forth as Gold, that is, I shall lose nothing (*unlesse it be drosse*) I shall not be consumed in the fire. Gold doth not lose

Spirit, and that's their purity.

4. The Saints are *faire and lovely* through the splendour of Christs Golden beauty which shines and sits upon them. Its faire weather, a Golden, a cheerfull time with a Family, City, or State when the righteous shine in it. They are the Gold, the beauty of the world.

5. The Saints are of a *soft and yeelding nature*. They have new hearts of flesh filled with Spirit, which makes them plyant and flexible to the will of God. Their hearts doe (*as Wax to the Seale*) yeeld to the impressions of God.

6. The Saints are not consumed in the *Furnace of affliction*, though heated sevenfold. Though it burn their bodies into ashes, and reduce the flesh into the first *Atomies*, yet the Saint, the

Pro. 11. 4

Exo. 34. 1

Dan. 1. 1

by being in the fire it keeps its excellency in despite of the envious rage of fiery flames.

7. *Gold can do much, it hath great command in the world:* according to the *Italian Proverbe*, Love can doe much, but Gold can doe more: it can with worldlings.

8. *Gold is taken out of the earth;* 'tis digged out of the bowels of the earth. There is little difference apparent (till it be refined) betweene that and other earth.

9. *There is great paines taken, and men are at great cost and charges about their Gold,* till it be of any use to them. Oh what great hazzards have the discoverers of the *Indies* cast themselves upon

the Gold is preferred: *the man in the spirit*, which is the Saint, cannot be toucht. The Saints *Iob 23. 10.* come forth like Gold, that is, shining and full of glory.

7. *The Saints can do very much;* they are favourites to the great Commander of Heaven and earth, and are thereby very prevalent with God, who ever heareth them. *Esay 45. 11.*

8. *The Saints are called out of the world,* *Ioh. 15. 19* and till Christ take them out from the World and refine them there is no difference betwixt them and other men. Christ findes no difference, but makes it. *Rom. 3. 29*

9. *It cost Iesus Christ much paines, and he was at great cost and charges that he might purchase 10 him selfe some poore soules, and make them Golden Saints.* We were not redeemed with corruptible *1 Pet. 1. 18*

upon, that they might
be masters of its Gold.

10. Gold is soonest
melted; other metalls
are most course and
churlish, not so yeeld-
ing to dissolution.

ruptible price, such
as is Silver and Gold,
but with the precious
blood of Christ.

10. None melt so soon
as Saints, when God
comes to refine them
by the fire of affliction.

Some difference betweene Gold and Saints.

1. **G**old hath but
earth for its
principle; Gold is but
yellow earth; 'tis of a
very low descent. It
may say to the dust
thou art my mother,
and my sister.

2. The use of Gold is
but to serve the world.
Its employment is but
to be tost up and
downe from hand to
hand, and be any
mans servant.

3. Gold wears away
by little and little, it
decays

1. **T**he Saints have
a spiritual prin-
ciple and originall, they
art of a Noble and
Heavenly extract; for
they are of the Spirit.
Saints may say to God
thou art our Father,
and to Christ thou art
our brother, begotten
of the same God,
though not in the same
way.

2. The service of the
Saints is to be Gods
only; they are not
to be employed in
the worlds worke;
they must not serve
two Masters.

3. But the Saints
gaine by service, and
the

decays by use and grows to be of little value. The more its in service, the more it wasts. It keeps best out of service. God is like all other earthly constitutions, they perish in the using.

4. *Gold bath its glory from art*; were it not moulded, and shap'd, and furbish'd by art, it were of no effect.

5. Gold must returne
to its dust and perish,
and be no more.

the more they are
used the better they
become. For 'tis the
more of grace so in-
crease by laying out.
Saints are at worst,
when they are stand-
ing still. Grace is the
best weare, for it weares
not out in wearing.

4. But the Saints have all their glory from grace. 'Tis not the worke of mans hand, but Gods, that is the Spirit, which makes the Saints glorious.

5. But the Saints
(though they die)
shall live in and with
God for ever.

An

Concerning the Spirits.



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which are opened
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